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DIATESSARON.

THE

LIFE OF OUR LORD;

IN

The Words of the Gospels.

BY

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PREFACE.

THE following work is an attempt to combine in one continuous narrative the distinct histories of the life of our Blessed Lord as given by the four Evangelists. In bringing them together, and weaving into continuous and connected sentences all their various clauses, supplying each its separate information, slight modifications of the language are sometimes unavoidable. Care has been taken to limit these as much as possible, and in no case to alter the sense.

Since the date of the English authorized version, the discovery of early Greek manuscripts and the abundant labor of critical scholars have established some changes in the Greek text then commonly in use. Such changes have been adopted here as the only means of reproducing, as exactly as possible, the original inspired narrative. For the same reason also, a very few changes in the

translation — the propriety of which has been established by common consent — have been introduced into the text. In both cases the exact language of the authorized version is always given at the foot of the page; and, with these exceptions, the language of that version has been conscientiously preserved throughout in the text.

The chronological arrangement is that of the Author's Greek Harmony of the Gospels, — reproduced also in his English Harmony, — and the grounds upon which it rests having been given in the introduction and notes of that work, are not repeated here.

The portions of the several Gospels combined in each part of the narrative are indicated in the margin. A few parallel references, illustrating the narrative, are given at the foot of the page; and also such quotations from the Old Testament as contain any variation from the language used in the Gospels. When there is no such variation, merely the chapter and verse of the passage quoted are indicated.

As far as possible the punctuation and paragraphs of Dr. Coit's excellent "Paragraph Bible"

are retained. The words printed in italics in the authorized version (in order to show that they are not in the original), are here in uniform type with the rest, but have been occasionally omitted altogether when it could be done without injury to the sense.

The life of our Lord has been of late years presented in such a multitude of forms, colored with the views and theories of such a multitude of minds, that it is hoped the present effort to present that life in the exact form of the inspired record, without addition or abatement, may tend to the increase of the real knowledge of the life of the Saviour of mankind.

FREDERIC GARDINER.

MIDDLETOWN, CONN., January, 1871.

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DIATESSARON.

CHAPTER I.

INTRODUCTORY.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was[1] life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. Jno. i. 1–18.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light.

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood,

[1] is

nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory,[a] the glory as of the only-begotten of the Father,) full of grace and truth.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. Because[1] of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him.

Lk. i. 1-4.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.

[1] And of

[a] Compare Matt. xvii. 1-8; Mar. ix. 2-8; Lk. ix. 28-36.

CHAPTER II.

EVENTS PRIOR TO THE BIRTH OF OUR LORD.

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were well stricken in years. Lk. i. 5-80.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense[a] when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;

[a] Ex. xxx. 6-8.

and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.[a] And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold! thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a

[a] Mal. iii. 1; iv. 5, 6.

virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail! highly favored, the Lord is with thee.[1] And[2] she was troubled at the[3] saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold! thou shalt conceive in thy womb, and bring forth a son,[a] and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.[b] Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold! thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elizabeth. And

[1] blessed art thou among women. [2] And when she saw him, [3] his

[a] Isa. vii. 14. [b] Dan. ii. 44; Jno. xii. 34.

it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud cry,[1] and said, Blessed art thou among women! and blessed the fruit of thy womb! And whence is this to me, that the mother of my Lord should come to me? For, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said,[a]

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden:
For, behold! from henceforth all generations shall call me blessed.
For He that is mighty hath done to me great things;
And Holy is his name.
And his mercy is on them that fear him
From generation to generation.
He hath showed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich He hath sent empty away.
He hath holpen his servant Israel,
In remembrance of mercy,

[1] voice

[a] Compare 1 Sam. ii. 1, etc.

As He spake to our fathers,
To Abraham, and to his seed for ever.[a]

And Mary abode with her about three months, and returned to her own house.

Now Elizabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child;[b] and they called him Zacharias, after the name of his father. And his mother answered and said, not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have it[1] called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard, laid them up in their hearts, saying, What manner of child shall this be! And truly[2] the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and propesied, saying,

Blessed be the Lord God of Israel!

1 him
2 *omit* truly

a Gen. xxii. 16, etc.
b Gen. xvii. 12; Lev. xii. 3.

For he hath visited and redeemed his people,
And hath raised up an horn of salvation for us
In the house of his servant David,
(As he spake by the mouth of his holy prophets,
Which have been since the world began,)
That we should be saved from our enemies,
And from the hand of all that hate us;
To perform mercy with[1] our fathers,
And to remember his holy covenant;
The oath which he sware to our father Abraham,[a]
That he would grant unto us,
That we being delivered out of the hand of[2] enemies
Might serve him without fear,
In holiness and righteousness before him,
All our[3] days.
And thou, child,
Shalt be called the prophet of the Highest:
For thou shalt go before the face of the Lord to prepare his ways;[b]
To give knowledge of salvation unto his people
By the remission of their sins,
Through the tender mercy of our God;
Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness, and the shadow of death,
To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and

1 the mercy *promised* to our
2 our enemies
3 All the days of our life.

a Gen. xxii. 16, etc.
b Isa. xl. 3; Mal. iii. 1.

was in the deserts till the day of his shewing unto Israel.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being just[1] and not willing to make her an example,[2] was minded to put her away privily But while he thought on these things behold! the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is begotten[3] in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold! a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,[a] which being interpreted is, God with us.) Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth a son.[4]

Matt. i. 18-25.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be enrolled.[5] (This enrolment[6] was first made when Cyrenius was governor of Syria.) And all went, to be enrolled,[5] every one into his own

Lk. ii. 1-5.

1 a just *man*. 2 a public example. 3 conceived.
4 her firstborn son. 5 taxed 6 taxing

a Isa. vii. 14. Behold! a virgin shall conceive, and bear a son, and shall call his name Immanuel.

city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be enrolled[1] with Mary his espoused,[2] being great with child.

1 taxed 2 espoused wife.

CHAPTER III.

OUR LORD'S GENEALOGY.

1. *The official genealogy of Christ, being the genealogy of Joseph, as given by St. Matthew.*

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadad; and Aminadad begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; Matt. i. 1-17.

And David[1] begat Solomon of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Qzias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and

1 David the king

Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

2. *The genealogy through the Virgin Mary, as given by St. Luke.*

And Jesus himself began to be about thirty years of age, being the son (as was supposed of Joseph),[1] of Heli,[2] of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naum, of Esli, of Nagge, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joanna, of Rhesa, of Zorobabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Jose, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonan, of Eliakim, of Melea, of Menan, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon, of Naasson, of Aminadad, (of Arnei,

Lk. iii. 23-38.

[NOTE. — Between Abraham and David the names in the two genealogies are the same].

1 being (as was supposed) the son of Joseph.

2 In the authorized version the words "which was the son of" are prefixed to each name, but are not required by the Greek.

of Admein),[1] of Esrom, of Phares, of Juda, of Jacob, of Isaac, of Abraham, of Thara, of Nachor, of Saruch, of Ragau, of Phalec, of Heber, of Sala, of Cainan, of Arphaxad, of Sem, of Noe, of Lamech, of Mathusala, of Enoch, of Jared, of Maleleel, of Cainan, of Enos, of Seth, of Adam, of God.

[1] of Aram, of Esrom

CHAPTER IV.

THE BIRTH AND INFANCY OF OUR LORD.

And so it was, that, while they were at Bethlehem, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Lk. ii. 6–21.
Matt. i. 25.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And[1] the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold! I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes,[2] in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men of good will![3] And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath

1 And, lo! 2 lying in 3 peace, good will toward men.

made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of him,[1] his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Lk. ii. 22–38.

And when the days of their[2] purification according to the law of Moses[a] were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord,[b] Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord,[c] A pair of turtle-doves, or two young pigeons. And, behold! there was a man in Jerusalem, whose name was Simeon;

1 the child 2 of her purification

a Lev. xii. 4–6. She shall then continue in the blood of her purifying three and thirty days . . . . . and when the days of her purifyiug are fulfilled . . . . . See Gal. iv. 4.

b Ex. xiii. 2. Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. See ver. 12, etc., xxxiv. 19; Num. iii. 12, 13; viii. 16, 17, etc.

c Lev. xii. 8. If she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons.

and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

Lord! now lettest thou thy servant depart
In peace, according to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,[a]
And the glory of thy people Israel.

And his father[1] and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold! this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served with fastings and prayers night and day.

1 And Joseph and his mother

a See Isa. xlix. 6; Acts xiii. 47.

And she coming in that instant gave thanks likewise unto God[1] and spake of him to all them that looked for the redemption of[2] Jerusalem.

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold! there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star[a] in the east, and are come to worship him. When Herod the king[3] heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,[b] and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo! the star, which they saw in the east, went before them, till it came and stood

Matt. ii. 1–12.

1 the Lord 2 for redemption in Jerusalem 3 had heard *these things*.

a Num. xxiv. 17. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

b Micah v. 2. Thou, Bethlehem Ephratah! (though thou be little among the thousands of Judah) yet out of thee shall he come forth unto me, that is to be Ruler in Israel

over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold! the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.[a]

Matt. ii. 13–18.

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard,[1] weeping, and great mourning: Rachel

[1] lamentation and weeping.

[a] Hos. xi. 1 When Israel was a child, then I loved him, and called my son out of Egypt.

weeping for her children, and would not be comforted, because they are not.[a]

But when Herod was dead, behold! an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: and[1] being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[b]

Matt. ii. 19-23.
Lk. ii. 39, 40.

And the child grew and waxed strong,[2] filled with wisdom, and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up[3] after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and his parents[4] knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among kinsfolk and

Lk. ii. 41-52.

1 notwithstanding. 2 strong in spirit 3 up to Jerusalem
4 and Joseph and his mother knew not.

a Jer. xxxi. 15. A voice was heard in Ramah, lamentation, and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they were not.

b See Isa. liii. 1, 2, etc.

acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold! thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favor with God and man.

CHAPTER V.

THE MINISTRY OF JOHN THE BAPTIST, AND THE BAPTISM OF OUR LORD.

Now in the fifteenth year of the reign of Tiberius Cæsar, (Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas being the high priest, and Caiaphas,[1]) the word of God came unto John the son of Zacharias in the wilderness of Judæa.

Matt iii. 1-12.
Mar. i. 1-8.
Lk. iii. 1-18.

And he came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins, and saying, Repent ye: for the kingdom of heaven is at hand! For this is he that was spoken of by the prophet Esaias,[2] Behold! I send my messenger before thy face, which shall prepare thy way.[a] [3] The voice of one crying in the wilderness, Prepare ye the way of the Lord! make his paths straight! Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways made smooth; and all flesh shall

1 Annas and Caiaphas being the high-priests. 2 Esaias, saying, 3 thy way before thee.

a Mal. iii. 1. Behold! I will send my messenger, and he shall prepare the way before me.

see the salvation of God.[a] And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem and all the land of Judæa, and all the region round about Jordan, and were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to the[1] baptism, he said to the multitude, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what

1 to his baptism

[a] Isa. xl. 3. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD; make straight in the desert a highway for our God! Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together. See Acts xiii. 24; xix. 4.

shall we do? And he said unto them, Do violence to no man, accuse none[1] falsely; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto all, I indeed baptize you with water unto repentance; but One mightier than I cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose: he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, to[2] throughly purge his floor, and to gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. And many other things in his exhortation preached he unto the people.

Matt. iii. 13–17.
Mar. i. 9–11.
Lk. iii. 21–23.

And it came to pass in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee to Jordan unto John, to be baptized of John. But he[3] forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and prayed; and, lo! the heavens were opened,[4] and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, saying, Thou art my beloved Son; in thee I am well pleased.

1 neither accuse *any* falsely.
2 and he will throughly purge his floor, and will gather
3 but John forbad
4 were opened unto him

CHAPTER VI.

THE TEMPTATION, AND EVENTS UNTIL OUR LORD'S FIRST PASSOVER.

Matt. iv. 1–11.
Mar. i. 12, 13.
Lk. iv. 1–13.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness. And he was in[1] the wilderness forty days, tempted of Satan: and was with the wild beasts. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written,[a] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then the devil taketh him up into the holy city, to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence. For it is written,[b] He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again,[c] Thou shalt not tempt the Lord thy God.

1 was there in the wilderness.

a Deut. viii. 3. Man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

b Ps. xci. 11. For he shall give his angels charge over thee, to keep thee in all thy ways

c Deut. vi. 16. Ye shall not tempt the LORD your God.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee hence, Satan: for it is written,[a] Thou shalt worship the Lord thy God, and him only shalt thou serve. And when the devil had ended all the temptation, he departed from him for a season. And, behold! angels came and ministered unto him.

Jno. i. 19–34.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? [1]He saith, I am not. Art thou that[b] prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.[c] And they[2] were sent of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if

1 And he saith

2 they which were sent were

a Deut. vi. 13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Cf. x. 20.

b Cf. Lk. i. 17; Matt. xi. 14; xvii. 11–13.

c Isa. xl. 3.

thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; who cometh after me,[1] whose shoe's latchet I am not worthy to unlose.[a] These things were done in Bethany[2] beyond Jordan, were John was baptizing.

The next day he[3] seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

Jno. i. 35-42.

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! The[4] two disciples heard him speak, and they followed Jesus.

Jesus[5] turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi,

1 He it is, who coming after me, is preferred before me, whose shoe's
2 Bethabara 3 John 4 And the two 5 Then Jesus

a Cf. Acts xiii. 25.

(which is to say, being interpreted, Master), where dwellest thou? He saith unto them, Come, and ye shall see.[1] They came, therefore[2] and saw where he dwelt, and abode with him that day: it[3] was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, Christ.[4] He[5] brought him to Jesus. When[6] Jesus beheld him, he said, Thou art Simon the son of John:[7] thou shalt be called Cephas, which is by interpretation, A stone.

Jno. i. 43-51.

The day following he[8] would go forth into Galilee, and findeth Philip, and Jesus[9] saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathanael[10] said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see! Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him,[11] Rabbi! thou art the Son of God; thou

1 Come and see
2 came and saw
3 for it was
4 the Christ
5 And he brought
6 And when
7 Jona
8 Jesus would go
9 and saith unto him.
10 And Nathanael
11 answered and saith unto him

art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you,[1] ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

Jno. ii. 1–12.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And[2] they had no wine, because the wine of the marriage was finished. Then the mother of Jesus saith unto him, There[3] is no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk,[4] that which is worse; but thou hast kept the good wine until now. This

1 hereafter ye shall see
2 And when they wanted wine, the mother of Jesus saith
3 They have no wine
4 then that which

beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

CHAPTER VII.

OUR LORD'S FIRST PASSOVER, AND EVENTS UNTIL THE CALL OF THE FIRST APOSTLES.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money, and overthrew the tables; and said unto them that sold doves, Take these things hence! make not my Father's house an house of merchandise. His[1] disciples remembered that it was written,[a] The zeal of thine house eateth me up.[2]

Jno. ii. 13–25.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this;[3] and they believed the scripture, and the word which Jesus had said.

1 And his disciples 2 hath eaten 3 had said this unto them.

a Ps. lxix 9. The zeal of thine house hath eaten me up.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews: The same came to him[1] by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jno. iii. 1-21.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Nicodemus answered and said unto him, How can these things be?

Jesus answered and said unto him, Art thou a master

1 came to Jesus

of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness,[a] even so must the Son of man be lifted up: that whosoever believeth in him[1] should have eternal life. For God so loved the world, that he gave the[2] only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not the[2] Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned:[3] he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and

1 should not perish, but have 2 his 3 but he that believeth

a See Num. xxi. 8, 9.

they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and a Jew[1] about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold! the same baptizeth, and all men come to him. John answered and said, A man can receive nothing exceept it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven testifieth[2] what he hath seen and heard, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for he[3] giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: he[4] that believeth not the Son shall not see life; but the wrath of God abideth on him.

Jno. iii. 22-36.

But Herod the tetrarch sent forth and laid hold on

1 the Jews

2 he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man

3 God giveth

4 and he

John, and bound him in prison, being reproved by him for Herodias' sake, his brother Philip's wife, for he had married her; and for all the evils which Herod had done. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he hesitated much,[1] and heard him gladly. Yet [*he*] added this above all, that he shut up John in prison. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Matt. xiv.3–5.
Mar. iv.17–20.
Lk. iii. 19, 20.

When therefore Jesus had heard that John was cast into prison, [*and*] knew how the Pharisees had heard that Jesus made and baptized[a] more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa, and returned in the power of the Spirit into Galilee.

Matt. iv. 12.
Mar. i. 14.
Lk. iv. 14.
Jno. iv. 1–3.

And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.[b] Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

Jno. iv. 4–42.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his dis-

1 did many things

a See Jno. iii. 22–26. b See Gen. xlviii. 22; Josh. xvii. 14–18; xxiv. 32.

ciples were gone away unto the city to buy meat.) Saith[1] the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?[2]

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

He[3] saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband.

Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this

1 Then saith

2 a woman of Samaria? for the Jews have no dealings with the Samaritans.

3 Jesus saith

mountain; and ye say, that in Jerusalem is the place where men ought to worship.

Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship[1] must worship in spirit and in truth. The woman saith unto him, I know that Messias cometh, (which is called Christ:) when he is come, he will tell us all things.

Jesus saith unto her, I that speak unto thee am He. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? They[2] went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are four months, and then cometh harvest? behold! I say unto you, Lift up your eyes, and look on the fields;

1 they that worship him must worship *him* 2 Then they went

for they are white to harvest. Already[1] he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed[2] the Saviour of the world.

(Now after two days when Jesus had heard that John was cast into prison, he returned in the power of the Spirit into Galilee). For Jesus himself testified,[a] that a prophet hath no honor in his own country. And there went out a fame of him through all the region round about.

Matt. iv. 12.
Mar. i. 14, 15.
Lk. iv. 14, 15.
Jno. iv. 43–45.

Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. And he taught in their synagogues, being glorified of all, preaching the gospel[3] of God: [4] The time is ful-

1 they are white already to harvest. And he that reapeth
2 is indeed the Christ, the Saviour
3 of the kingdom of God
4 and saying, the time is

[a] Matt. xiii. 57; Mar. vi. 4; Lk. iv. 24.

filled, and the kingdom of God is at hand! repent ye, and believe the gospel.

So he[1] came again into Cana of Galilee, where he made the water wine.[a]

And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. [2]The man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, the[3] servants met him, and told him, that his[4] son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

Jno. iv. 46-54.

And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened

Lk. iv. 16-30.

1 So Jesus came 2 And the man 3 his servants
4 told him, saying, thy son

a Chap. ii. 1-11.

the book, he found the place where it was written, [a]The Spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me[1] to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months,[b] when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta,[c] of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus

1 hath sent me to heal the broken-hearted, to preach

a Isa. lxi. 1, 2 (Comp. lviii. 6). The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD.

b 1 Kings xvii. 1.

c 1 Kings xvii. 9.

the prophet; and none of them was cleansed, saving [a] Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.[b]

Matt. iv. 13-16. Lk. iv. 31.

And leaving Nazareth, he came and dwelt in Capernaum, a city of Galilee, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, [c] The land of Zabulon, and the land of Nephthalim, (by the way of the sea, beyond Jordan, Galilee of the Gentiles;) the people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

a 2 Kings v.

b Comp. Jno. viii. 59; x. 39.

c Isa. ix. 1, 2. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness — have seen a great light: they that dwell in the land of the shadow of death — upon them hath the light shined.

CHAPTER VIII.

FROM THE CALL OF THE FIRST APOSTLES TO OUR LORD'S SECOND PASSOVER.

Matt. iv. 18-22.
Mar. i. 16-20.
Lk. v. 1-11.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's,[a] and prayed him that he would thrust out a little from the land. And he sat down in the ship,[1] and taught the people.

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said, [2]Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the nets.[3] And when they had this done, they inclosed a great multitude of fishes: and their nets were breaking.[4] And they beckoned unto their partners[5] in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When

1 he sat down, and taught the people out of the ship
2 said unto him 3 net 4 their net brake 5 which were in the

a Jno. i. 40-44.

Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord! For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

And[1] walking by the sea of Galilee, he saw two brethren, Simon called Peter,[a] and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And when he had gone a little farther on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and straightway he called them. And they immediately left their father Zebedee in the ship with the hired servants, and went after him.

Mar. i. 21–28.
Lk. iv. 31–37.

And they went into Capernaum; and straightway on the sabbath day he taught in[2] the synagogue. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes; for his word was with power.

And straightway[3] there was in their synagogue a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we

1 And Jesus, walking ..... saw
2 he entered into the synagogue and taught
3 *omit* straightway.
a John i. 40–44.

to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God! And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and thrown him in the midst, [*and*] cried with a loud voice, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What is this?[1] a new doctrine with authority! for with authority and power he commandeth even the unclean spirits, and they do obey him, and come out! And immediately his fame spread abroad everywhere[2] throughout all the region round about Galilee.

Matt. viii. 14–17.
Mar. i. 29–34.
Lk. iv. 38–41.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and stood over her, and rebuked the fever; and took her by the hand, and lifted her up; and[3] the fever left her; and immediately she arose and ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he laid his hands on every one of them, and healed them. That it might be fulfilled which was spoken by Esaias the prophet, saying,[a]

1 What thing is this? what new doctrine is this? for with authority commandeth he even.

2 *omit* everywhere

3 and immediately the fever

a Isa. liii. 4. Surely he hath borne our griefs, and carried our sorrows

Himself took our infirmities, and bare our sicknesses. And he cast out the spirits with his word, and [*they*] came out of many, crying out, and saying, Thou art[1] the Son of God! And he rebuking them suffered them not to speak: for they knew that he was Christ.

Matt iv. 23, viii. 2-4.
Mar. i. 35-45.
Lk. iv. 42-44, v. 12-16.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And the people sought him, and came unto him, and stayed him, that he should not depart from them. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All seek for thee. And he said unto them, Let us go elsewhere[2] into the next towns; I must preach the kingdom of God to other cities also: for therefore was[3] I sent.

And he[4] went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, and cast out devils.

And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and worshipped him, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he,[5] moved with compassion, put forth his hand, and touched him, saying, I will: be thou clean. And immediately[6] the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him

1 Thou art Christ, the Son 2 *omit* elsewhere 3 am I sent
4 and Jesus went 5 and Jesus, moved
6 And as soon as he had spoken, immediately

away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.[a] But he went out, and began to publish it much, and to blaze abroad the matter: and great multitudes came together to hear, and to be healed[1] of their infirmities, insomuch that Jesus could no more openly enter into the city.

And he withdrew himself into the wilderness, and prayed: and they came to him from every quarter.

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal.[2]

Matt. ix. 1–8.
Mar. ii. 1–12.
Lk. v. 17–26.

And he entered into a ship, and passed over, and came into his own city, Capernaum, after some days; and it was noised that he was in the house. And[3] many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne on a bed, of four. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and when they had broken it up, they let him down through the tiling with his couch into the midst before Jesus. And when he

1 to be healed by him 2 to heal them 3 and straightway many

a Lev. xiv. 2, etc. This shall be the law of the leper in the day of his cleansing; he shall be brought unto the priest. Cf. Lk. xvii. 14.

saw their faith, he said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he rose up before them, and took up that whereon he lay, and went forth before them all, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, which had given such power unto men; and were filled with fear, saying, We never saw it on this fashion! — we have seen strange things to day!

And after these things he went forth again to[1] the sea;
Matt. ix. 9. and all the multitude resorted unto him, and
Mar. ii. 13-17. he taught them. And as he passed by, he
Lk. v. 27-32. saw a publican, named Levi (Matthew), the son of Alphæus sitting at the receipt of custom: and he said unto him, Follow me. And he left all. rose up, and followed him.

And Levi made him a great feast in his own house:

1 by the sea side.

and there was a great company of publicans and sinners and of others that sat down together with Jesus and his disciples. But the Pharisees and[1] their scribes murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice:[a] for I came not to call the righteous, but sinners to repentance.

And the disciples of John and the Pharisees were fasting:[2] and they come and say unto him, Why do the disciples of John and the disciples[3] of the Pharisees fast often, and make prayers, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom[4] they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Matt. ix. 14–17.
Mar. ii 18–22.
Lk. v. 33–39.

And he spake also a parable unto them; No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine will burst

1 But their scribes and Pharisees
2 of John and of the Pharisees used to fast
3 *omit* the disciples
4 have the bridegroom with them

a Hos. vi. 6. For I desired mercy; and not sacrifice. Cf. Matt. xii. 7.

the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man also having drunk old wine[1] desireth new: for he saith, the old is good.[2]

1 straightway desireth

2 the old is better

CHAPTER IX.

OUR LORD'S SECOND PASSOVER, AND EVENTS UNTIL THE SERMON ON THE MOUNT.

After this there was the [1] feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a [2] multitude of impotent folk, of blind, halt, withered.[3] And a certain man was there, which had his [4] infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And [5] the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

Jno. v. 1–47.

The Jews therefore said unto him that was cured, It

1 a feast

2 a great multitude

3 halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

4 an infirmity

5 And immediately the man

is the Sabbath day, and[1] it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They[2] asked him, What man is that which said unto thee, Take up,[3] and walk? And he that was sick[4] wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold! thou art made whole; sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus,[5] because he did[6] these things on the Sabbath day.

But he[7] answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his own[8] Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up and quickeneth the dead, even so the Son quickeneth whom he will. For the Father judgeth no

1 *omit* and
2 Then asked they him
3 Take up thy bed, and walk
4 he that was healed
5 persecute Jesus, and sought to slay him,
6 he had done these things
7 But Jesus answered
8 *omit* own

man, but hath committed all judgment unto the Son: That all should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment,[1] because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life;[2] they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of him[3] which hath sent me. If I bear witness of myself, my witness is not true. There is Another that beareth witness of me; and ye[4] know that the witness which he witnesseth of me is true.

Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season

1 also, because
2 and they that have
3 the will of the Father
4 and I know

to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father which hath sent me, he[1] hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

Matt. xii. 1-8.
Mar. ii. 23-28.
Lk. vi. 1-5.

And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples were an hungred, and began, as they went, to pluck the ears and did eat, rubbing them in their hands. And certain of the Pharisees said unto him, Behold! why do they on the Sabbath day that which is not lawful? And he saith[2]

1 the Father himself which hath sent me, hath 2 said

unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God[a] in the days of Abiathar, the high priest, and did take and eat the shewbread,[b] and gave also to them that were with him; which it is not lawful to eat but for the priests alone?[c] Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath,[d] and are blameless? But I say unto you, That in this place is one greater than the temple.[e] But if ye had known what this meaneth, I will have mercy, and not sacrifice,[f] ye would not have condemned the guiltless. And he said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore the Son of man is Lord also of the Sabbath.

Matt. xii 9-14.
Mar. iii. 1-6.
Lk. vi. 6-11.

And when he was departed thence, it came to pass[1] on another Sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal him on the Sabbath day; that they might accuse him. But he knew their thoughts. And they asked him, saying, Is it lawful to heal on the Sabbath days? And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep!

1 came to pass also

a 1 Sam. xxi. 3-6. b Lev. xxiv. 5, 6. c Ib. 9.
d Num. xxviii. 9, 10. Cf. Jno. vii. 22. e 2 Chron. vi. 18.
f Hos. vi. 6. For I desired mercy, and not sacrifice.

Wherefore it is lawful to do well on the Sabbath days. And he saith unto the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. And he saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole like as the other.

Then the Pharisees were filled with madness; and went forth, and straightway held a council against him, [*and*] took counsel with the Herodians against him, how they might destroy him.

Matt. xii. 15–31; vi. 24, 25. Mar. iii. 7–12. Lk. vi. 17–19.

But when Jesus knew it, he withdrew himself from thence with his disciples to the sea. And a great company[1] of his disciples, and a great multitude of people from Galilee and from Decapolis followed him, and out of all Judæa and Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, hearing[2] what great things he did, came unto him. And he healed them all; and his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy.

1 and the company of his disciples
2 a great multitude, when they had heard what great things

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues; for there went virtue out of him, and healed them all. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God! And he straitly charged them that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying,[a] Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Matt. x. 2-4.
Mar. iii.13-19.
Lk. vi. 12-17.

And when it was day, he called his disciples, whom he would: and they came unto him. And he ordained twelve, whom also he named apostles, that they should be with him, and that he might send

a Isa. xlii. 1-4. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

them forth to preach, and to have power to[1] cast out devils.

And he appointed the[2] twelve, and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, (Lebbæus, Judas the brother of James), and Simon the Cananite,[3] and Judas Iscariot, who also betrayed him.

And he came down with them, and stood in the plain.

1 power to heal sicknesses, and to cast out
2 *omit* And he appointed the twelve,
3 Canaanite

CHAPTER X.

THE SERMON ON THE MOUNT.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he lifted up his eyes on [*them*] and opened his mouth, and taught them, saying,

Matt. v. 1-24.
Lk. vi. 20-26.
xvi. 17.

Blessed the poor in spirit! for their's is the kingdom of heaven. Blessed ye that hunger now! for ye shall be filled. Blessed they that mourn! for they shall be comforted. Blessed the meek! for they shall inherit the earth. Blessed they which do hunger and thirst after righteousness! for they shall be filled. Blessed the merciful! for they shall obtain mercy. Blessed the pure in heart! for they shall see God. Blessed the peacemakers! for they shall be called the children of God. Blessed they which are persecuted for righteousness' sake! for their's is the kingdom of heaven. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, and persecute you, and shall say all manner of evil against you falsely for the Son of man's sake. Rejoice ye in that day, and leap for joy! for, behold, your reward is great in heaven: for in the like manner did their fathers unto the proph-

ets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full now![1] for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe,[2] when all men shall speak well of you! for so did their fathers to the false prophets.

Ye are the salt of the earth: but if the salt hath lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out[3] to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick;[a] and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

1 *omit* now 2 Woe unto you, when all 3 cast out, and to be trodden
a Mar. iv. 21; Lk. viii. 16; xi. 33.

Ye have heard that it was said by them of old time,[a] Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother[1] shall be in danger of the judgment: and whosoever shall say to his brother, Raca! shall be in danger of the council: but whosoever shall say, Thou fool![b] shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Ye have heard that it was said[2] [c]Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust[3] hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.[d] And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should depart[4] into hell. It hath been said,[e] Whosoever shall

Matt. v. 27-vi. 21.
Lk. vi. 27-36.

1 with his brother without a cause
2 was said by them of old time
3 to lust after her
4 should be cast into hell

a Exod. xx. 15; Deut. v. 17. Comp. Matt. xix. 18; Mar. x. 19; Lk. xviii. 20; Rom. xiii. 9; Jas. ii. 11, etc.

b See 2 Sam. vi. 20.

c Exod. xx. 14; Deut. v. 17. Comp. Matt. xix. 18; Mar. x. 19; Lk. xviii. 20; Rom. ii. 22; xiii. 9, etc.

d Comp Matt. xviii. 8, 9; Mar. ix. 43-47.

e Deut. xxiv. 3. Comp. Matt. xix. 7; Mar. x. 4; Lk. xvi. 18.

put away his wife, let him give her a writing of divorcement. But I say unto you, That every one who putteth[1] away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old time, [a]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay,[b] nay: for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, [c]An eye for an eye, and a tooth for a tooth: but I say unto you, which hear, That ye resist not evil: but love your enemies, do good to them which hate you, bless them that curse you, pray for them that despitefully use you. And unto him that smiteth thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give[d] to him that asketh thee, and from

1 that whosoever shall put away

a Comp. Exod. xx. 7; Lev. xix. 12.

b Jas. v. 12.

c Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21. Comp. Prov. xx. 22; xxiv. 29.

d Deut. xv. 8–10; Acts xx. 35.

him that would borrow of thee turn not thou away; and of him that taketh away thy goods ask them not again.

Ye have heard that it hath been said, [a] Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies,[1] and pray for them which[2] persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye salute your brethren only, what do ye more than others? do not even the heathen[3] so? For if also[4] ye do good to them which do good to you, what thank have ye? sinners[5] also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye[6] merciful as your Father[7] is merciful. Be ye therefore perfect, even as your heavenly[8] Father is perfect.

1 Love your enemies, bless them that curse you, do good to them that hate you, and pray

2 which despitefully use you, and persecute you.

3 the publicans

4 And if ye do

5 for sinners also

6 Be ye therefore merciful

7 also is merciful

8 your Father which is in heaven

a Comp. Lev. xix. 18; Matt. xix. 19; xxii. 39; Mar. xii. 31; Lk. x. 27. Rom. xiii. 9; Gal. v. 14; Jas. ii. 8.

But[1] take heed that ye do not your righteousness[2] before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall reward thee.[3]

And when ye pray, ye[4] shall not be as the hypocrites: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee.[5] But when ye pray, use not vain repetitions,[a] as the heathen: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: [b]Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as in heaven. Give us this day our

1 *omit* But
2 your alms before men
3 which seeth in secret himself shall reward thee openly
4 when thou prayest, thou shalt not
5 reward thee openly.
a Comp. Eccl. v. 2. b Lk. xi. 2-4.

daily bread. And forgive us our debts, as we have forgiven[1] our debtors. And lead us not into temptation, but deliver us from evil.[2] For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men,[3] neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee.[4]

Lay not up for yourselves treasures upon earth, where moth[a] and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where thy treasure is, there will thine[5] heart be also.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and[6] condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure,

Matt. vii. 1-6.
Lk. vi. 37-42.

1 as we forgive our
2 from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
3 forgive not men their trespasses
4 reward thee openly
5 your treasure ..... your heart
6 *omit* and

[a] See Lk. xii. 33, 34.

pressed down,[1] shaken together, running over, shall men give into your bosom. For with what[2] measure ye mete it shall be measured to you again.[a] And he spake also[3] a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above the[4] master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? [5] How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matt vii. 12-14.
Lk. vi. 31.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law[b] and the prophets.

Enter ye in at the straight gate: [c]for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

1 and shaken together, and
2 For with the same measure that ye mete withal it shall be
3 *omit* also
4 his master
5 Either how canst thou

a Mar. iv. 24. b Lev. xix. 18. c Lk. xiii. 24.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. [a] Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. A good man out of the good treasure of the[1] heart bringeth forth that which is good; and an evil out of an evil[2] bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

Matt. vii. 15–viii. 1.
Lk. vi. 43–49.

Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord! Lord! have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity!

Therefore whosoever cometh to me, and heareth these sayings of mine, and doeth them, shall be likened[3] unto a wise man, which built an house, and digged deep, and laid the foundation on a rock: and the rain descended,

1 his heart
2 an evil man out of the evil treasure of his heart bringeth forth
3 I will liken him

a Matt. xii. 33. Comp. Jas. iii. 12.

and the floods came, and the winds blew, and the stream beat vehemently upon that house, and could not shake it: because it was well built[1] [*and*] was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which without a foundation built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and the stream beat vehemently upon that house, and immediately it fell; and the ruin of that house was great.

And it came to pass, when Jesus had ended these sayings, the people were astonished[a] at his doctrine: For he taught them as one having authority, and not as their[2] scribes.

When he was come down from the mountain, great multitudes followed him.

1 for it was founded upon a rock. 2 the scribes

a Matt. xiii. 54; Mar. i. 22; vi. 2; Lk. iv. 32; see Jno. vii. 46.

CHAPTER XI.

FROM THE SERMON ON THE MOUNT UNTIL OUR LORD'S SECOND REJECTION AT NAZARETH.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And when they came to Jesus, they asked[1] him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue. He[2] saith unto him, I will come and heal him. Then Jesus went with them.

Matt. viii. 5–13.
Lk. vii. 1–10.

And when he was now not far from the house, the centurion sent friends,[3] saying, Lord! trouble not thyself: for I am not worthy that thou shouldest enter under my roof. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and let[4] my servant be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh;

1 they besought him
2 And Jesus saith
3 sent friends to him, saying unto him, Lord,
4 and my servant shall be

and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel! And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall go forth[1] into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed be it done unto thee. And they that were sent, returning to the house, found the servant that had been sick was healed in the self same hour.

Lk. vii. 11-17.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold! there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise! And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of

1 shall be cast out into

him went forth throughout all Judæa, and throughout all the region round about.

And the disciples of John shewed him of all these things. Now when John had heard in the prison the works of Christ, calling two of his disciples he sent to the Lord,[1] saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? In that[2] hour he cured many of their infirmities and plagues, and of evil spirits; and unto many blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard;[a] how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.

Matt. xi. 2-19. Lk. vii. 18-35. xvi. 16.

And when the messengers of John were departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold! they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet! This is he, of whom it is written,[b] Behold!

1 sent *them* to Jesus, 2 And in that same hour

a Isa. xxxv. 4-6; xlii. 7; lxi. 1.

b Mal. iii. 1. Behold! I will send my messenger, and he shall prepare the way before me See Mar. i. 2; Lk. i. 76.

I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John: since that time the kingdom of God is preached, and every man presseth into it. And if ye will receive it, this is Elias,[a] which was for to come. He that hath ears[1] let him hear! (And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.) [2]Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another,[3] saying, We have piped unto you, and ye have not danced; we have mourned,[4] and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil! The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

1 hath ears to hear, let him hear.
2 And the Lord said, Whereunto
3 and saying
4 mourned to you

a Mal. iv. 5, 6. See Matt. xvii. 11-13; Mar. ix. 12, 13; Lk. i. 16, 17.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold! a woman which was in the city, a sinner, and knowing[1] that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

Lk. vii. 36-50.

And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. [2]When they had nothing to pay, he frankly forgave them both. Which of them therefore[3] will love him most? Simon answering[4] said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with her hairs.[5] Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss

1 a woman in the city, which was a sinner, when she knew that
2 And when they had
3 Tell me therefore, which of them will love
4 answered and said
5 the hairs of her head

my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

Lk. viii. 1-3.

And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them[1] of their substance.

Matt. xii. 22-28.
Mar. iii. 19-26.
Lk. xi. 14-20.

And he cometh[2] into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the dumb[3] spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, and the scribes which

1 unto him 2 And they went into an house
3 the blind and dumb both spake and saw.

came down from Jerusalem they said, He hath Beelzebub,[a] and by the prince of the devils casteth he out devils. And others, tempting him, sought of him a sign[b] from heaven. But he, knowing their thoughts, said unto them in parables, How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan rise up against himself, he is[1] divided, and cannot stand, but hath an end. Because ye say that I cast out devils through Beelzebub.

And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth abroad.

Matt. xii. 29, 30.
Mar. iii. 27.
Lk. xi. 21-23.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven[2]. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this

Matt. xii. 31-37.
Mar. iii 28-30.
Lk. xii. 10.

1 and be divided, he cannot stand 2 not be forgiven unto men.

a See Matt. ix. 32-34. b Matt. xvi. 1; Mar. viii. 11; Jno. ii. 18.

world, neither in the world to come. (Because they said, He hath an unclean spirit.)

Either make the tree good, and his fruit good[a]; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers![b] how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.[c] A good man out of the good treasure[1] bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Matt. xii. 38-45.
Lk. xi. 24-32.

And when the people were gathered thick together, certain of the scribes and of the Pharisees answered him,[2] saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:[d] For as Jonas was three days and three nights in the whale's belly,[e] —a sign unto the Ninevites: so shall the Son of man be three days and three nights in the heart of the earth, —[*a sign*] to this generation. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of

1 out of the good treasure of the heart
2 *omit* him
a See Matt. vii. 17-20; Lk. vi. 43, 44.
b See Matt. iii. 7.
c See Lk. vi. 45.
d See Matt. xvi. 4.
e Jonah ii. 1.

Jonas[a]; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon[b]; and, behold, a greater than Solomon is here.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, and[1] swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed the womb that bare thee, and the paps which thou hast sucked! But he said, Yea, rather, blessed they that hear the word of God, and keep it!

Matt vi. 22,23. Lk. xi. 33-36.

No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick,[c] that they which come in may see the light. The light of the body is thine[2] eye: when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy whole body also is full of darkness. Take heed there-

1 *omit* and *before* swept,

2 is the eye: therefore when

a Jonah iii. 5-10.

b 1 Kings x. 1; 2 Chron. ix. 1.

c See Matt. v. 15; Mar. iv. 21; Lk. viii. 16.

fore that the light which is in thee be not darkness. If the light that is in thee be darkness, how great is that darkness! If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Matt. xii. 46–50.
Mar. iii. 31–35.
Lk. viii. 19–21.

While he yet talked to the people, behold, his mother and his brethren came to him and could not come at him for the press, and standing without, sent unto him, calling him. And the multitude sat about him, and they say[1] unto him, Behold, thy mother and thy brethren and thy sisters[2] stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he looked round about on them which sat about him, and stretched forth the[3] hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matt. xiii. 1–23.
Mar. iv. 1–25.
Lk. viii. 4–18.

The same day went Jesus out of the house, and when much people were gathered together, and were come to him out of every city, he began again to teach by the sea side: and there gathereth unto him a very[4] great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude were[5] by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine,

1 they said 2 *omit* and thy sisters 3 his hand
4 there was gathered unto him a great multitude
5 the whole multitude was

Hearken! Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased: and brought forth, unto thirty, and unto sixty, and unto[1] an hundred.[a] And when he had said these things, he cried, Whosoever[2] hath ears to hear, let him hear!

And when he was alone, they that were about him with the twelve came, and said unto him, Why speakest thou unto them in parables, and asked him,[3] What might this parable be? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven; but to them that are without it is not given. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And by[4] them is fulfilled the prophecy of Esaias, which saith,[b] By hear-

1 *thrice* some *for* unto
2 He that hath ears
3 asked him, saying,
4 And in them is fulfilled

a See Gen. xxvi. 12.

b Isa. vi. 9, 10. Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Compare Jno. xii. 39–41; Acts xxviii. 25–27.

ing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I shall[1] heal them.

And he said unto them, Know ye not this parable? and how then will ye know all parables? Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one immediately, and taketh away the word out of their hearts, lest they should believe and be saved. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of the[2] world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word in an honest and good heart, and understandeth it; which also keep it, and bring forth fruit with patience, some an hundredfold, some sixty, some thirty.

And he said unto them, No man, when he hath lighted

1 I should heal

2 of this world

a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick,[a] that they which enter in may see the light. For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.[b] If any man have ears to hear, let him hear! And he said unto them, Take heed what ye hear; with what measure ye mete, it shall be measured to you:[c] and unto you[1] shall more be given. For whosoever hath to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that which he seemeth to have.[d]

Matt. xiii. 24–53.
Mar. iv. 26–34.
Lk. xiii. 18–21.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he saith,[2] Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather

1 unto you that hear
2 But he said

a Matt. v. 15; Lk. xi. 33.
b Matt. x. 26; Lk. xii. 2.
c Matt. vii. 2; Lk. vi. 38.
d Matt. xxv. 29; Lk. xix. 26.

ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. [1] The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened.

And with many such parables spake he the word unto them, as they were able to hear. But without a parable spake he not unto them: and when they were alone, he expounded all things to his own [2] disciples. That it might be fulfilled which was spoken by Esaias [3] the prophet, saying,[a] I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

1 For the earth 2 *omit* own 3 *omit* Esaias

a Ps. lxxviii. 2. I will open my mouth in a parable; I will utter dark sayings of old.

Then he[1] sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said,[2] He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the[3] world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears,[4] let him hear!

[5]The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: but,[6] when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which,

1 Then Jesus sent
2 and said unto them
3 end of this world
4 who hath ears to hear
5 Again, the kingdom
6 who, when he had found

when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just: and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.

[1]Have ye understood all these things? They say unto him, Yea.[2] Then said he unto them, Therefore every scribe instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

And it came to pass, that when Jesus had finished these parables, he departed thence.

Matt. viii. 18, 23-27.
Mar. iv 35-41.
Lk. viii. 22-25.

Now when Jesus saw great multitudes about him, when the even was come, he saith unto them, Let us pass over unto the other side of the lake. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other[3] ships. And they launched forth. And there arose a great storm of wind, and the waves beat into the ship, so that the ship[4] was now full, and they were in jeopardy. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master! carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace! be still! And the wind ceased, and there was a great calm. And

1 Jesus saith unto them, Have ye understood
2 They say unto him, Yea, Lord.
3 other little ships
4 so that it was now full

he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Matt. viii. 28–ix. 1.
Mar. v. 1–21.
Lk. viii. 26–40.

And they came over unto the other side of the sea, into the country of the Gerasenes (Gadarenes.[1]) And when he was come out of the ship, immediately there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And long time he[2] ware no clothes, neither abode in any house, but had his dwelling among the tombs: and no man could bind him, no, not with a[3] chain: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. And[4] when he saw Jesus afar off, he ran and fell down before him, and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, Son of of the most high God? art thou come to torment us before the time? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, unclean spirit. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought

1 Gergesenes
2 which had devils long time, and ware
3 with chains
4 But when

him that he would not send them away out of the country [*nor*] command them to go out into the deep.

And there was there an herd of many swine feeding on the mountain a good way off from them. So the devils besought him, saying, If thou cast us out, Send us into the swine, that we may enter into them. And he[1] gave them leave. And the unclean spirits went out, and entered into the swine: and the whole herd ran violently down a steep place into the sea ([2]about two thousand) and were choked in the sea. And they that fed the swine fled, and told in the city, and in the country everything, and what was befallen to the possessed of the devils.

And, behold, the whole city came out to meet Jesus, and to see what was done. And they found the man, that was possessed with the devil, and had the legion, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. And[3] they which saw it told them by what means he that was possessed of the devils was healed, and concerning the swine.

Then the whole multitude of the country of the Gergesenes[4] round about besought him to depart out of their coasts; for they were taken with great fear: and he went up into a[5] ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him; but he[6] suffered him not, but saith unto him, Go home to thy friends, and tell

1 and forthwith Jesus gave 2 they were about 3 They also which
4 Gadarenes 5 the ship 6 but Jesus suffered

them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Matt. ix. 18-26.
Mar. v. 21-42.
Lk. viii. 40-56.

And when Jesus was passed over again by ship unto the other side into his own city, much people gathered unto him; for they were all waiting for him; and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell down at Jesus' feet, and besought him greatly that he would come into his house saying, My little daughter lieth at the point of death: come and lay thy hands on her, that she may be healed and live.[1] (For he had one only daughter, about twelve years of age, and she lay a dying.) And Jesus arose, and followed him, and so did his disciples. But as he went much people followed him, and thronged him.

And, behold, a woman, which was diseased with an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard the things concerning Jesus, came in the press behind, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched

1 may be healed; and she shall live.

my clothes? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me. And he looked round about to see her that had done this thing. And when the woman saw that she was not hid, she came fearing and trembling, knowing what was done in her, and falling down before him, she declared[1] before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? But Jesus having casually[2] heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, believe only, and she shall be made whole. And when he came into the house, he suffered not any to go in with him,[3] save Peter, and James, and John the brother of James, and the father and the mother of the maiden. And all wept, and bewailed her: and he seeth the tumult, and the minstrels and the people making a noise. And when he was come in, he saith unto them, Why make ye this ado, and weep? Give place! for the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But when he had put them all out, he taketh the father and the mother of

1 declared unto him 2 As soon as Jesus heard
3 he suffered no man to go in, save

the damsel, and them that were with him, and entereth in where the damsel was.[1] And he took the damsel by the hand, and said unto her, Talitha cumi! which is, being interpreted, Damsel, I say unto thee, arise. And straightway her spirit came again, and the damsel arose, and walked; for she was of the age of twelve years. And they were straightway[2] astonished with a great astonishment. And he charged them straitly that no man should know it: and commanded that something should be given her to eat. And the fame hereof went abroad into all that land.[a]

Matt. ix. 27-34.

And when Jesus departed thence, two blind men followed him, crying, and saying, Son of David, have mercy on us! And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil.[b] And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel! But the Pharisees said, He casteth out devils through the prince of the devils.

1 was lying
2 *omit* straightway
a See Lk. vii. 17.
b Matt. xii. 22-25; Lk. xi. 14-17.

CHAPTER XII.

OUR LORD'S SECOND REJECTION, AND UNTIL HIS THIRD PASSOVER.

Matt. xiii. 54–58.
Mar. vi. 1–6.

And he went out from thence, and cometh[1] into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto this one? and[2] such mighty works are wrought by his hands? Is not this the carpenter, the carpenter's son? the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters all here with us? Whence then hath this man all these things? And they were offended at him. But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, because of their unbelief, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

1 and came into

2 given unto him, that even such

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease.[1]

Matt. ix. 35–x. 1.
Mar. vi. 6, 7.
Lk. ix. 1.

But when he saw the multitudes, he was moved with compassion on them, because they were harassed,[2] and were scattered abroad, as sheep having no shepherd.[a] Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

And he called unto him the twelve, and began to send them forth by two and two; and gave them power and authority over all unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; but be shod with sandals: for the workman is worthy of his meat. And [*in*] whatsoever city or town

Matt. x. 5-16. xi. 1.
Mar. vi. 8-13.
Lk. ix. 2-6.

1 and every disease among the people. 2 because they fainted

a Comp. Mar. vi. 34; 1 Pet. ii. 25.

ye shall enter into an house, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house,[a] salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.[b]

Behold, I send you forth as sheep in the midst of wolves:[c] be ye therefore wise as serpents, and harmless as doves.[d]

And they departed, and went through the towns, preaching the gospel, that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Matt. xiv. 1, 2. Mar. vi 14–16. Lk. ix. 7–9.

At that time Herod the tetrarch heard of the fame of Jesus; (for his name was spread abroad:) and he said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him. And he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of

a Comp. Lk. x. 5, 6. b Comp. Lk. x. 12, 14. c Comp. Lk. x. 3. d Comp. Rom. xvi. 19.

others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, she[1] pleased Herod and them that sat with him; and[2] the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she, being before instructed of her mother, went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded to bring[3] his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid him[4] in a tomb, and went and told Jesus.

Matt. xiv. 6-12.
Mar. vi. 21-29.

1 danced and pleased
2 *omit* and
3 commanded his head to be brought
4 laid it in a tomb

Matt. xiv. 13-21.
Mar. vi. 30-44.
Lk. ix. 10-17.
Jno. vi. 1-14.

When Jesus heard of it, the apostles gathered themselves together and told him all things, whatsoever[1] they had done and taught. And he saith[2] unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they went over the sea of Galilee, which is the sea of Tiberias, by ship privately, into a desert place, into[3] the city called Bethsaida. And they[4] saw them departing, and many knew them, and a great multitude followed him, and ran afoot thither out of all cities, and outwent them,[5] because they saw the[6] miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, the[7] feast of the Jews, was nigh.

When Jesus then lifted up his eyes, and saw a great company come unto him, he received them, and was moved with compassion towards them, because they were as sheep not having a shepherd; and he began to teach them many things, and spake unto them of the kingdom of God, and healed them that had need of healing.

And when the day was now far spent, his disciples came to him, saying, This is a desert place, and the time is now past; send therefore[8] the multitude away, that they may go into the country round about, and into

1 both what they had done, and what they had taught
2 said unto them
3 into a desert place belonging to the city
4 the people saw them
5 outwent them, and came together unto him
6 saw his miracles
7 a feast
8 *omit* therefore

the villages, and lodge, and buy themselves something to eat.[1] He saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answereth[2] him, Two hundred pennyworth of bread is not sufficient for them, that every one[3] may take a little. But he said unto them, They need not depart; give ye them to eat. [*And*] he saith unto them, How many loaves have ye? go and see. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who[4] hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Bring them hither to me. Now there was much grass in the place. So he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to the[5] disciples to set before them; and the two fishes divided he among them all, as much as they would. When they were filled he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, and of the fishes which remained over and above unto them that had eaten. And they were about five thousand men, besides women and children.

Then those men, when they had seen the miracle that

1 buy themselves bread; for they have nothing to eat.
2 answered 3 every one of them 4 which hath 5 his disciples

he[1] did, said, This is of a truth that prophet that should come into the world.

Matt. xiv. 22–36.
Mar. vi. 45–56.
Jno. vi. 15–21.

When Jesus therefore perceived that they would come and take him by force, to make him king, straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And the darkness overtook them,[2] and the ship was now in the midst of the sea, tossed with waves: and he alone on the land. And the sea arose by reason of a great wind that blew. And he, seeing them toiling in rowing, for the wind was contrary unto them,[3] about the fourth watch of the night, cometh unto them, walking upon the sea, and would have passed by them. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they supposed it had been a spirit, and cried out. For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, and came[4] to Jesus.

1 the miracle that Jesus did. 2 And it was now dark
3 And he saw them. . . . . and about the fourth watch
4 to go to Jesus

But when he saw the wind,[1] he was afraid; and beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

Then they willingly received him into the ship. And when they were come into the ship, the wind ceased. Then they that were in the ship[2] worshipped him, saying, Of a truth thou art the Son of God. And they were sore amazed in themselves beyond measure.[3] For they considered not the miracle of the loaves: but[4] their heart was hardened. And immediately the ship was at the land whither they went.

And when they had passed over to the land they came unto[5] Gennesaret, and drew to the shore. And when they were come out of the ship, straightway the men of that place had knowledge of him, and sent out into all that country round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save one,[6] and Jno. vi. 22-vii. 1.

1 the wind boisterous
2 came and worshipped
3 beyond measure, and wondered
4 for their heart
5 they came into the land of Gennesaret
6 none other boat there, save that one whereinto his disciples were entered, and that

that Jesus went not with his disciples into the ship,[1] but that his disciples were gone away alone: (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks): When the people therefore saw that Jesus was not there, neither his disciples, they took boats[2] and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man giveth[3] unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven to eat.[a]

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven,

1 boat 2 they also took shipping 3 shall give unto you

a Exod. xvi. 4, 15. Behold, I will rain bread from heaven for you..... This *is* the bread which the LORD hath given you to eat. Ps. lxxviii. 24 Comp. Neh. ix. 15; Ps. cv. 40; Wisd. xvi. 20.

and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life:[a] he that cometh to me shall never hunger: and he that believeth on me shall never thirst.[b] But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will[c] of him that sent me. And this is the will of him[1] which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. For this is the will of my Father,[2] that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it now[3] that he saith, I came down from heaven? Jesus[4] answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God.[d] Every man[5] that hath heard, and hath

1 the Father's will which hath
2 And this is the will of him that sent me
3 how is it then
4 Jesus therefore answered
5 Every man therefore
a See ver. 48, 58.
b Comp. iv. 14; vii. 37.
c Comp. Heb. x. 7, 9.
d Isa. liv. 13. And all thy children *shall be* taught of the LORD. Comp. Jer. xxxi. 34; Mic. iv. 2; Heb. viii. 10; x. 16.

learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God,[a] he hath seen God.[1] Verily, verily, I say unto you, He that believeth[2] hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of my[3] bread, he shall live forever: and the bread that I will give for the life of the world is my flesh.[4]

The Jews therefore strove among themselves, saying, how can[b] this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is true[5] meat, and my blood is true drink. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as the[6] fathers did eat, and are dead: he that eateth of this bread shall live forever.

1 the Father 2 believeth on me 3 of this bread
4 the bread that I will give is my flesh, which I will give for the life of the world.
5 is meat indeed..... is drink indeed
6 as your fathers did eat manna, and are dead
a Comp. i. 18. b Comp. iii. 9.

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken[1] unto you, are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of the[2] Father.

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, will ye also go away? [3] Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Holy One of God.[4] [a] He[5] answered them, have not I chosen you twelve, and one of you is a devil? He spake of Judas the son of Simon Iscariot;[6] for he it was that should betray him, being one of the twelve.

After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

1 that I speak unto you 2 of my Father 3 Then Simon Peter
4 that thou art that Christ, the Son of the living God.
5 Jesus answered 6 Judas Iscariot the son of Simon.
a Matt. xvi. 16; Mar. viii. 29; Lk. ix. 20.

CHAPTER XIII.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS TRANSFIGURATION.

Then came together unto Jesus the Pharisees, and
Matt. xv. 1-20. certain of the scribes, which came from
Mar vii. 1-23. Jerusalem. And when they saw that[1]
some of his disciples eat bread with defiled, that is to
say, with unwashen, hands,—[2] For the Pharisees, and
all the Jews, except they wash their hands oft, eat not,
holding the tradition of the elders. And when they
come from the market, except they wash, they eat not.
And many other things there be, which they have
received to hold, as the washing of cups, and pots,
brazen vessels.—[3] Then the Pharisees and scribes asked
him, Why do thy disciples transgress the tradition of the
elders? for they wash not the[4] hands when they eat
bread. But he answered and said unto them, Hypo-
crites! well did Esaias prophecy of you, saying, This
people honoreth me with the[5] lips; but their heart is
far from me.[a] Howbeit in vain do they worship me,

1 *omit* that 2 with unwashen hands, they found fault.
3 brazen vessels, and of tables 4 their hands
5 This people draweth nigh unto me with their mouth and honoreth me with their lips.

a Isa. xxix. 13. Forasmuch as this people draw near *me* with their mouth, and their lips do honor me, but have removed their heart far from me, — Comp. Col. ii. 22.

teaching for doctrines the commandments of men. [1] Laying aside the commandment of God, ye hold the tradition of men.[2] And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother:[a] and, Whoso curseth father or mother, let him die the death.[b] But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest he profited by me;[3] — Ye suffer him no more to do ought for father or mother;[4] making the word of God of none effect through your tradition, which ye have delivered; and many such like things do ye.

And when he had called the people again,[5] he said unto them, Hearken unto me, every one, and understand: There is nothing from without a man, that entering into him can defile him; but the things which come out of a man[6] are they that defile the man.[7]

Then came the[8] disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind

1 For laying aside

2 tradition of men, *as* the washing of pots and cups: and many other such like things do ye.

3 be profited by me; *he shall be free.* And ye suffer

4 his father or his mother

5 called all the people *unto him*

6 which come out of him, those are they

7 If any man have ears to hear, let him hear. Mar. vii. 16.

8 his disciples

a Ex. xx. 12; Deut v. 16. b Ex. xxi. 17.

leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

And when he was entered into the house from the people, Peter and his disciples asked of him[1] the parable. And he saith unto them, are ye yet so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, false witness, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man; but to eat with unwashen hands defileth not a man.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon, and entered into an house, and would have no man know it; but he could not be hid. But straightway[2] a woman of Canaan out of the same coasts, whose young daughter had an unclean spirit, heard of him, and came in[3] and fell at his feet, and cried,[4] saying, Have mercy on me, O Lord, Son of David; my daughter is grievously vexed with a devil. (The woman was a Greek, a Syrophenician by nation.) But he answered her not a word. And his disciples came and besought him, say-

Matt. xv. 21-28.
Mar. vii. 24-30.

1 asked him concerning the parable
2 For a *certain* woman
3 came and fell
4 cried unto him

ing, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith! be it unto thee even as thou wilt; for this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the child laid upon the bed,[1] and the devil gone out.

Matt. xv. 29-39.
Mar. vii. 31-viii. 9.

And again, departing from the coasts of Tyre he came through Sidon,[2] unto the sea of Galilee, through the midst of the coasts of Decapolis; and went up into a mountain, and sat down there. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And[3] his ears were opened, and straightway[4] the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but

1 she found the devil gone out, and her daughter laid upon the bed.

2 departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee.

3 and straightway his ears

4 and the string

the more he charged them, so much the more a great deal they published it. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at his[1] feet; and he healed them: insomuch that the multitude wondered, and were beyond measure astonished, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: saying, He hath done all things well: and they glorified the God of Israel.

In those days the multitude being again[2] great, and having nothing to eat, Jesus called his disciples, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: and[3] divers of them came from far. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake and gave to his disciples, and the disciples to the multitudes.[4] And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children: and he sent them away.

1 at Jesus' feet 2 being very great 3 for divers of them
4 multitude

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha, into the coast of Magadan.[1]

The Pharisees also with the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven.[a] He sighed deeply in his spirit, and answered and said unto them [[2]When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. [3]Ye can discern the face of the sky; but can ye not the signs of the times?] A wicked and adulterous generation seeketh after a sign; verily I say unto you, There shall no sign be given unto it but the sign of[4] Jonas. And he left them, and embarking[5] again departed to the other side.

Matt. xvi. 4.
Mar. viii. 10–12.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and of the Sadducees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he saith unto them, O ye of little faith! why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart hardened?[6] Having

Matt. xvi. 4–12.
Mar. viii. 13–21.

1 Magdala

2 When it is evening, *etc., to* signs of the times *is omitted in several early MSS.*

3 O *ye* hypocrites, ye can discern

4 the prophet Jonas

5 and entering into the ship again

6 have ye your heart yet hardened?

a See Matt. xii. 38, 39; Lk. xi. 16.

eyes, see ye not? and having ears, hear ye not? and do ye not remember when I brake the five loaves among five thousand, and[1] how many baskets full of fragments ye took up?[a] They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up?[b] And they say,[2] Seven. And he said unto them, How is it that ye do not understand that I spake not to you concerning bread? but[3] beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of the Pharisees and Sadducees,[4] but of the doctrine of the Pharisees and Sadducees.

Mar. viii. 22-26.

And they[5] come to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men, because I see them[6] as trees walking. After that he put his hands again upon his eyes, and[7] he saw and was restored, and saw everything clearly. And he sent him away to his house, saying, go not[8] into the town.

1 *omit* and
2 they said, Seven
3 concerning bread, that ye should beware
4 of the leaven of bread, but of the doctrine
5 And he cometh
6 see men as trees walking
7 and made him look up: and he was restored, and saw every man clearly.
8 Neither go into the town, nor tell *it* to any in the town.
a Matt. xiv. 16-21; Mar. vi. 37-44; Lk. ix. 13-17; Jno. vi. 5-13.
b Matt. xv. 32-38; Mar. viii. 1-9.

And Jesus went out, and his disciples, into the town of Caesarea Philippi: and by the way it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom do men say that the Son of man is?[1] And they said, Some, John the Baptist: some, Elias: and others, Jeremias, or that one of the old prophets is risen again. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter,[a] and upon this rock I will build my church[b]: and the gates of hell shall not prevail against it. [2]I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven.[c] Then he straitly charged the[3] disciples and commanded that they should tell no man that he was[8] the Christ.

Matt. xvi. 13-28.
Mar. viii. 27-ix. 1.
Lk. ix. 18-27.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things and be rejected of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to re-

1 say that I, the Son of Man, am? 2 And I will give
3 his disciples 4 he was Jesus the Christ.
a See Jno. i. 42. b Acts ii. 14, 37, 41; viii. 14, etc.; x.
c Matt. xviii. 18; Jno. xx. 23.

buke him, saying, Be it far from thee, Lord! this shall not be unto thee. But when he had turned about and looked on his disciples, he rebuked Peter, and saith,[1] Get thee behind me, Satan! for thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.

And when he had called the people with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross daily, and follow me.[a] For whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it. For what shall a man be[2] profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Then he shall reward every man according to his works. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Son of man coming in his kingdom with power.

Matt. xvii. 1-13.
Mar. ix. 2-13.
Lk. ix. 28-36.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, to pray. And as he prayed the fashion of his countenance was altered, and was transfigured before them:[b]

1 saying, Get thee
2 what is a man profited

a Matt. x. 38; Lk. xiv. 27.
b Jno. i. 14; 2 Pet. i. 16-18.

and his face did shine as the sun, and his raiment became shining, exceeding white[1] as the light; so as no fuller on earth can white them. And behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said; for they became sore afraid. While he yet spake, behold, a bright cloud overshadowed them; and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And suddenly, when the voice was past, [*and*] they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, and told no man in those days any of those things which they had seen, question-

1 exceeding white as snow

ing one with another what the rising from the dead should mean.

And the[1] disciples asked him, saying, Why then say the Pharisees and[2] the scribes that Elias must first come? And he[3] answered and said, Elias truly cometh first, and restoreth all things;[a] and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. Then the disciples understood that he spake unto them of John the Baptist.

1 his disciples 2 *omit* the Pharisees and
3 And Jesus answered and said unto them, Elias
a Mal. iv. 4, 5; Comp. Lk. i. 16, 17; Matt. xi. 14.

CHAPTER XIV.

EVENTS BETWEEN THE TRANSFIGURATION AND THE FEAST OF TABERNACLES.

Matt. xvii. 14-21.
Mar. ix. 14-29.
Lk. ix. 37-43.

And it came to pass, that on the next day, when they were come down from the hill, and came to the disciples, they[1] saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked them,[2] What question ye with them? And, behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, which hath a dumb spirit; for he is mine only child. And, lo! he is lunatick, and sore vexed; for ofttimes a spirit taketh him, and he suddenly crieth out, and he falleth into the fire, and oft into the water; and it teareth him that he foameth again, and gnasheth the[3] teeth, and pineth away; and bruising him, hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation! how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him; and when he saw him, straightway the spirit tare him; and he fell

1 And when he came to *his* disciples, he saw 2 he asked the scribes
3 gnasheth with his teeth

on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do anything, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. [1] Straightway the father of the child cried out, and said, [2] I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him; and he was as one dead: insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose; and the child was cured from that very hour. And they were all amazed at the mighty power of God. Then came the disciples to Jesus apart, when he was come into the house, and said, Why could not we cast him out? And he saith [3] unto them, Because of your little faith: [4] for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. And he said unto them, This kind can come forth by nothing, but by prayer.[5]

And they departed thence, and passed through Gal-

1 And straightway
2 and said with tears, Lord, I believe
3 And Jesus said
4 your unbelief
5 but by prayer and fasting

ilee: and he would not that any man should know it. But while they wondered every one at all things which he[1] did, he said unto his disciples, Let these sayings sink down into your ears; for the Son of man shall be betrayed [*and*] delivered into the hands of men: and they shall kill him; and after that he is killed, the third day he shall be raised again. And they were exceeding sorry; but they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

Matt. xvii. 22, 23.
Mar. ix. 30-32.
Lk. ix. 43-45.

And when they were come to Capernaum, they that received tribute came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was entering[2] into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers? And when he saith,[3] Of strangers, Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matt. xvii. 24-27.
Mar. ix. 33.

And being in the house he asked them, What was it that ye disputed[4] by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And Jesus knowing[5] the thought of their

Matt. xviii. 1-5.
Mar. ix. 33-37.
Lk. ix. 46-48.

1 which Jesus did 2 was come into 3 Peter saith unto him, of strangers.
4 disputed among yourselves 5 perceiving the thought

heart, sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me: for he that is least among you all, the same is[1] great.

Matt. x. 42.
Mar. ix. 38–41.
Lk. ix. 49, 50.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. For whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, because ye belong to Christ, verily I say unto you, he shall in no wise lose his reward.

Matt. xviii. 6–9.
Mar. ix. 42–50.
Lk. xvii. 1, 2.

Then said he unto his[2] disciples, whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea.

1 shall be great

2 unto the disciples

Woe unto the world because of offences! for it must needs be that offences come; but woe to the[1] man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut it off, and cast it[2] from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.[3] And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell.[4] Where their worm dieth not, and the fire is not quenched.[a] For every one shall be salted with fire.[5]

Salt is good: but if the salt have lost its saltness, wherewith will ye season it? have salt in yourselves, and have peace one with another.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.[6] How think ye?[b] if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone

Matt. xviii. 10-35.
Lk. xvii. 3, 4.

1 to that man
2 cut them off, and cast *them* from thee
3 Mar. ix. ver. 44 and 46. Where their worm dieth not, and the fire is not quenched.
4 into the fire that never shall be quenched. Mar. ix. 47, hell fire
5 salted with fire, and every sacrifice shall be salted with salt.
6 Matt. xviii. 11. For the Son of man is come to save that which was lost.
a Isa. lxvi. 24. For their worm shall not die, neither shall their fire be quenched.
b Comp. Lk. xv. 3-7.

astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass,[1] go,[2] tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother: and if he repent, forgive him. But if he will not hear, take with thyself[3] one or two more, that in the mouth of two or three witnesses every word may be established.[a] And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. And if he trespass against thee seven times in a day, and seven

1 trespass against thee 2 go and tell 3 take with thee

a Deut. xix. 15. At the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

times[1] turn again to thee, saying, I repent: thou shalt forgive him.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents; but forasmuch as he had not to pay, the[2] lord commanded him to be sold, and[3] wife and children and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying,[4] have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay whatsoever[5] thou owest. And his fellowservant fell down,[6] and besought him, saying, Have patience with me, and I will pay thee.[7] And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto the[8] lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant! I forgave thee all that debt, because thou desiredst me; shouldest not thou also have compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to

1 seven times in a day turn again
2 his lord commanded
3 and his wife
4 saying, Lord, have patience
5 Pay me that thou
6 fell down at his feet, and
7 pay thee all
8 unto their lord

the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother.[1]

Matt xix. 1.
Mar. x. 1.
Lk. ix. 51–56.
Jno. vii. 2–10.

Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For no man doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. [2] Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto the [3] feast: I go not up[4] unto this feast; for my time is not yet full come. When he had said these words, he himself[5] abode in Galilee.

And it came to pass, when Jesus had finished these sayings, when his brethren were gone up unto the feast,[6] when the time was come that he should be received up, he departed from Galilee, [*and*] steadfastly set his face to go to Jerusalem, not openly, but[7] in secret. And sent messengers before his face: and they went and entered into a city[8] of the Samaritans to make ready for him. And they did not receive him, because his face

1 his brother their trespasses.
2 Then Jesus said
3 unto this feast
4 I go not up yet unto
5 had said these words unto them, he abode *still*
6 were gone up, then went he also up unto the feast
7 but as it were in secret
8 into a village

was as though he would go to Jerusalem. And when the[1] disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them?[2] But he turned and rebuked them.[3] And they went to another village.

And[4] as they went in the way, a certain scribe came and said unto him, Lord, I will follow thee withersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said,[5] Suffer me first to go and bury my father. He[6] said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Matt. viii. 19-22.
Lk. ix. 57-62.

After these things the Lord appointed other seventy also, and sent them[a] two and two before his face into every city and place, whither he himself would come.

Lk. x. 1-11.

And he[7] said unto them, The harvest truly is great, but

1 his disciples
2 consume them, even as Elias did?
3 rebuked them, and said, Ye, know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they
4 And it came to pass, that, as they went
5 Lord, suffer me
6 Jesus said
7 Therefore said he unto them
a Comp. Matt. x. 5, etc.; Mar. vi. 7, etc.

the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.[a] Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: [1] salute no man by the way. And into whatsoever house ye enter, first say, Peace to this house. And if a [2] son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.[b] Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth to us on our feet [3] we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh.[4]

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida![c] for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. But I say unto you, It shall be

Matt. xi. 20–24.
Lk. x. 12–16.

1 and salute no man
2 the son of peace
3 cleaveth on us, we do wipe
4 come nigh unto you

a Matt. ix. 37, 38; Jno. iv. 35. b Comp. 1 Tim. v. 18; 1 Cor. ix. 14.
c Matt. x. 15; Mar. vi. 11.

more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, art thou[1] exalted unto heaven? thou shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. He that heareth you heareth me;[a] and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me.

Lk. xvii. 11-19.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? [2]where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

1 Capernaum, which art exalted unto heaven, shall be
2 but where *are*

a Matt. x. 40; Lk. ix. 48; Jno. xiii. 20.

CHAPTER XV.

THE FEAST OF TABERNACLES, AND UNTIL THE RETURN OF THE SEVENTY.

Jno. vii. 11-52.

THEN the Jews sought him at the feast,[a] and said, Where is he? And there was much murmuring among the multitudes[1] concerning him: for some said, He is a good man; others said, Nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught. The Jews therefore[2] marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore[3] answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law,[b] and none of you keepeth the law? Why go ye about to kill me? The people answered,[4] Thou hast a devil; who goeth about to kill thee? Jesus answered and said

1 among the people
2 And the Jews marvelled
3 *omit* therefore
4 answered and said
a Comp. Jno. xi. 56.
b Exod. xxiv. 3; Deut. xxvii. 1, 9, 11, etc.

unto them, I have done one work, and ye all marvel. Moses[1] gave unto you circumcision;[a] not because it is of Moses, but of the fathers:[b] and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law which is[2] of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the[3] Christ? Howbeit we know this man whence he is:[c] but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. [4]I know him; for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man doeth?[5]

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus,[6] Yet

1 Moses therefore gave
2 *omit* which is
3 the very Christ
4 But I know
5 than these which this *man* hath done?
6 said Jesus unto them

a Lev. xii. 3.
b Gen. xvii. 10-14.
c Comp. Matt. xiii. 55; Mar. vi. 3; Lk. iv. 23, etc.

a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What saying is this that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

In the last day, that great day of the feast,[a] Jesus stood and cried, saying, If any man thirst, let him come,[1] and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.[b] (But this spake he of the Spirit,[c] which they that believe on him should receive: for the Spirit[2] was not yet given; because that Jesus was not yet glorified.) Some[3] of the people therefore, when they heard these sayings,[4] said, Of a truth this is the Prophet. Others said, This is the Christ. Others[5] said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David,[d] and out of the town of Bethlehem,[e] where David was?[f] So there was a division among the people because of him. And some of them would have taken him: but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not

1 come unto me, and
2 for the Holy Ghost was not
3 Many of the people
4 this saying
5 But some said

a Lev. xxiii. 36.
b Isa. lv. 1.
c Comp. Joel. ii. 28.
d Ps. lxxxix. 3, 4; cxxxii. 11; Jer. xxiii. 5, etc.
e Mic. v. 1, 2.
f 1 Sam. xvi. 1, 4, etc.

brought him? The officers answered, Never man spake thus as this man speaketh.[1] The Pharisees answered them,[2] Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them,[3] being one of them, Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.[a]

[4] [And every man went unto his own house. Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him: and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they said unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us,[b] that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on

Jno. vii. 53–viii. 11.

1 Never man spake like this man

2 Then answered them the Pharisees, Are ye

3 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

4 The paragraph, Jno. vii 53-viii. 11, is omitted by most critical editors in accordance with the earliest and best Greek MSS. Some MSS. contain the passage marked with asterisks. The text varies very much in the MSS. which give it. The authorized version is printed above without reference to these variations.

a Deut. xviii. 18, etc.

b Lev. xx. 10; Deut. xxii. 22.

the ground. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first[a] cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard, being convicted by conscience, went out one by one, beginning at the eldest, unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.]

Jno. viii. 12-59.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, my record is true: for I know whence I came, and whither I go: [1]ye cannot tell whence I come, or [2] whither I go. Ye judge after the flesh: I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and He [3] that sent me. It is also written in your law, that the testimony of two men is true.[b] I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy father? Jesus answered, Ye neither know me, nor my Father:

1 but ye cannot 2 and whither 3 and the Father that sent

a Comp. Deut. xvii. 7.

b Deut. xvii. 6; xix. 15.

if ye had known me, ye should have known my Father also.

These words spake He [1] in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Then said He [2] again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins. Then said they unto him, Who art thou? [3] Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father.

Then said Jesus,[4] When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of myself; but as the [5] Father hath taught me, I speak these things. And he that sent me is with me: He [6] hath not left me alone; for I do always those things that please him.

As he spake these words many believed on him. Then said Jesus to those Jews which believed on him,

1 spake Jesus
2 said Jesus
3 And Jesus saith
4 Then said Jesus unto them
5 my Father
6 the Father hath not left

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man:[a] how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Whosoever, committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with the[1] Father; and ye do that which ye have heard with your[2] father.

They answered and said unto him, Abraham is our father.

Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father.

They[3] said to him, We be not born of fornication; we have one Father, even God.

Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye can-

1 my Father 2 ye have seen with your father 3 Then said they

a Comp. Lev. xxv. 39-42.

not hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell the truth, ye believe me not. Which of you convinceth me of sin? [1] If I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear not, because ye are not of God.

The Jews [2] answered and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is One that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

The Jews said [3] unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my saying, he shall never taste of death! Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is our [4] God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and

1 And if I say
2 Then answered the Jews
3 Then said the Jews
4 he is your God

keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.[a] Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple.[1]

Jno. ix. 1–x. 21.

And as Jesus passed by, he saw a man which was blind from birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. We[2] must work the works of him that sent us, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground and made clay of the spittle, and he anointed his eyes with the clay.[3] And said unto him, Go, wash in the pool of Siloam,[b] (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbors therefore, and they which before had seen him that he was a beggar,[4] said, Is not this he that sat and begged? Some said, this is he: others said, No, but he[5] is like him: but he said, I am he.

1 *add* going through the midst of them, and so passed by.
2 I must work..... sent me
3 anointed the eyes of the blind man
4 that he was blind
5 others *said*, He is like

a Comp. Ex. iii. 4.
b Neh. iii. 15.

Therefore said they unto him, How then[1] were thine eyes opened? He answered,[2] A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to[3] Siloam, and wash: I went therefore,[4] and washed, and I received sight. They[5] said unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say therefore[6] unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered therefore,[7] and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for

1 *omit* then
2 He answered and said,
3 Go to the pool of Siloam
4 and I went and washed
5 Then said they unto him
6 *omit* therefore
7 answered them and said

himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered,[1] whether he be a sinner I know not; one thing I know, that, whereas I was blind, now I see. They said therefore[2] to him, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear again? will ye also be his disciples? [3] They reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins! and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when

1 He answered and said, 2 Then said they to him again
3 Then they reviled

he had found him, he said,[1] Dost thou believe on the Son of Man?[2] He answered and said, and[3] who is he, Lord, that I might believe on him? [4] Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

[5] Some of the Pharisees which were with him heard,[6] and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; [7] your sin remaineth. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. [8] When he putteth forth all his own,[9] he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came[10] are thieves and robbers: but the sheep did

1 he said unto him
2 the Son of God
3 *omit* and
4 And Jesus said
5 And some of the Pharisees
6 heard these words, and said
7 We see; therefore your sin
8 And when he putteth
9 forth his own sheep
10 ever came before me are thieves

not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth and scattereth them,[1] because he is an hireling, and careth not for the sheep. I am the good shepherd, and know mine, and mine know me.[2] As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There was a division[3] again among the Jews for these sayings. Therefore[4] many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

1 catcheth them and scattereth the sheep. The hireling fleeth because he is.

2 and know my *sheep*, and am known of mine

3 a division therefore again

4 And many of them said

CHAPTER XVI.

THE RETURN OF THE SEVENTY, AND UNTIL THE FEAST OF DEDICATION.

Matt. xi. 25-30; xiii. 16, 17. Lk. x. 17-24.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name! And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I have given[1] unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but[2] rejoice because your names are written in heaven.

In that hour He rejoiced in the Holy spirit,[3] and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Come unto me, all that labor and are heavy laden,

1 Behold, I give unto you 2 but rather rejoice
3 In that hour Jesus rejoiced in spirit, and said

and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And he turned him unto his disciples, and said privately, Blessed are your eyes, for they see: and your ears, for they hear! [1] Verily I say unto you, that many prophets and righteous men and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Lk. x. 25-37.

And behold, a certain lawyer stood up, tempting[2] him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? [3] Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed,

1 For verily I say 2 and tempted him 3 And Jesus answering

came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow[1] he took out two pence, and gave them to the host, and said,[2] Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which[3] of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. [4]And said Jesus unto him, Go, and do thou likewise.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into the[5] house. Lk. x. 38-42. And she had a sister called Mary, which also sat at the Lord's[6] feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And the Lord[7] answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: for[8] Mary hath chosen that good part, which shall not be taken away from her.

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. Matt. vii. 7-11. Lk. xi. 1-13. And he said

1 And on the morrow, when he departed, he took
2 and said unto him, Take
3 Which now of these
4 Then said Jesus
5 into her house
6 at Jesus's feet
7 And Jesus answered
8 and Mary hath

unto them, When ye pray, say, [1] Father, Hallowed be thy name. Thy kingdom come.[2] Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation.[3] And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine, in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity[a] he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or[4] he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him!

1 Our Father, which art in heaven, Hallowed
2 Thy kingdom come. Thy will be done, as in heaven, so in earth.
3 not into temptation; but deliver us from evil. 4 or if he ask a fish

a Comp. Lk. xviii. 1-5.

And as he spake, a Pharisee beseecheth[1] him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion, wickedness, and excess. Blind Pharisee! cleanse first that which is within the cup,[2] that the outside of it[3] may be clean also. Fools! did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and rue and all manner of herbs, and have omitted the weighter matters of the law, judgment, mercy, faith, and the love of God: these ought ye to have done, and not to leave the other undone. Blind guides! which strain out[4] a gnat, and swallow a camel. But all their works they do for to be seen of men: for[5] they make broad their phylacteries, and enlarge the borders,[6] and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi![7] But be not ye called Rabbi: for One is your Master,[8] and all ye are brethren. And call none your father upon the earth: for One is your heavenly

Matt. xxiii. 4-39. Lk. xi. 37-54; xiii. 34, 35.

1 a certain Pharisee besought him
2 within the cup and platter, that
3 outside of them
4 *translated* at a gnat,
5 *omit* for
6 the borders of their garments
7 Rabbi, Rabbi.
8 Your Master, *even* Christ.

Father.[1] Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, and the men that walk over are not aware of them, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said, Woe unto you also, lawyers! for ye bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but ye yourselves touch not the burdens with one of your fingers.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets, [*and*] ye allow the deeds of your fathers: for they indeed killed them, and ye build.[2] Fill ye up then the measure of your fathers. Serpents! generation of vipers! how can ye escape the damnation of hell?

But woe unto you, scribes and Pharisees, hypocrites!

1 your Father which is in heaven. 2 build their sepulchres.

woe unto you lawyers! for ye shut up the kingdom of heaven against men: for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. [1] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor: Fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. [2] Blind! for whether is greater, the gift, or the altar that sanctifieth the gift?[a] Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Therefore also said the wisdom of God, behold, I send unto you prophets, and wise men, and apostles, and scribes: and some of them ye shall kill and crucify; [3] some of them shall ye scourge in your synagogues, and shall slay and persecute them from city to city:[b] that

1 Matt. xxiii. 14. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

2 *Ye* fools and blind!

3 and *some* of them

a Exod. xxix. 37; xxx. 29.

b See 2 Chron. xxiv. 18-22.

upon you may come all the righteous blood shed upon the earth, from the foundation of the world, from the blood of righteous Abel[a] unto the blood of Zacharias son of Barachias,[b] whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

Matt. xxiii. 37–39. Lk. xiii. 34, 25.

O Jerusalem, Jerusalem! that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left unto you desolate.[c] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.[d]

Lk. xi. 53, 54.

And as he went thence[1] the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him,[2] to catch something out of his mouth.

Matt. x. 26–33. Lk. xii. 1–9.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees,[e] which is hypocrisy. Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

1 And as he said these things unto them, the scribes

2 laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

a Gen. iv. 8. b 2 Chron. xxiv. 20, 21; see also, Zech. i. 1.
c See Ps. lxix. 25; Jer. xii. 7; xxii. 5. d Ps. cxviii. 26.
e Matt. xvi. 6, 12.

What I tell you in darkness, speak ye in light, [*and*] whatsoever ye have spoken in darkness shall be heard in the light; and what ye hear in the ear, preach ye upon the housetops, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast both soul and body into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I, the Son of man, also confess before the angels of God [*and*] before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before the angels of God [*and*] before my Father which is in heaven.[a]

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Matt. x. 40, 41.
He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. But beware of men: for they will deliver you Matt. x. 17–19. Lk. xii. 11, 12.
up to the councils, and they will scourge you in their synagogues; and ye shall be brought before

a Comp. 2 Tim. ii. 12.

governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up unto the synagogues, and magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Lk. xii. 13-21.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of all[1] covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say unto

1 *omit* all

you, Take no thought for your life, what ye shall eat;[1] nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? If ye then be not able to do that thing which is least, why take ye thought for the rest? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? neither be ye of doubtful mind. For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first his[2] kingdom and righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for[3] itself. Sufficient unto the day is the evil thereof.

Matt. vi. 25-34.
Lk. xii. 22-31.

1 what ye shall eat or what ye shall drink
2 the kingdom of God and his righteousness;
3 for the things of itself

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are they.[1] And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Matt. xxiv 43-51.
Lk. xii. 32-48.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make

1 blessed are those servants

him ruler over all that he hath. But and if that evil servant say in his heart, My lord delayeth his coming; and shall begin to beat his fellow-servants, the men-servants and maidens, and to eat and drink with the drunken, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers [*and*] hypocrites: there shall be weeping and gnashing of teeth. And that servant, which knew his lord's will, and prepared not, or[1] did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

Think not that I am come to send peace on earth: I came not to send peace, but a sword. I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the[2] daughter-in-law, and the daughter-in-law

Matt. x. 34-36.
Lk. xii. 49-57.

1 neither did

2 her daughter in law

against the[1] mother-in-law. And a man's foes shall be they of his own household.

And he said also to the people, When ye see a cloud rise in[2] the west, straightway ye say, That[3] there cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?

Matt. v. 25, 26. Lk. xii. 58, 59.

When thou goest with thine adversary to the magistrate, in the way give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge shall[4] deliver thee to the officer, and the officer shall[4] cast thee into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the very last mite.

Lk. xiii. 1-17.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he[5] answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered these[6] things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish.

1 her mother in law
2 rise out of the west
3 *omit* That
4 *twice omit* shall
5 And Jesus answering
6 such things?

He spake also this parable:[a] A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years since[1] I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit after that,[2] well: and if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, that[3] there are six days in which men ought to work;[b] in them, therefore, come and be healed, and not on the sabbath-day. But[4] the Lord answered him, and said, Hypocrites,[5] doth not each one of you on the sabbath[c] loose his ox or ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom

1 *omit* since
2 And if it bear fruit, *well:* and if not, *then* after that thou shalt
3 *omit* that 4 The Lord then answered 5 *Thou* hypocrite,
a Comp. Isa. v. 1-7. b Ex. xx. 9. c Comp. Lk. xiv. 5.

Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

CHAPTER XVII.

FROM THE FEAST OF DEDICATION TO THE RESURRECTION OF LAZARUS.

And it was at Jerusalem the feast of the dedication[a]:[1] it was winter. And Jesus walked in the temple in Solomon's porch.[b] Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered,[2] I told you, and ye believe not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep.[3] My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. The[4] Father, which gave them me, is greater than all; and none is able to pluck them out of the[4] Father's hand. I and my Father are one.

Jno. x. 22-42.

The[5] Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the[4] Father; for which of those works do ye stone

1 and it was winter
2 answered them
3 not of my sheep, as I said unto you
4 my Father
5 then the Jews

a See 1 Macc. iv. 59.
b Comp. Acts iii. 11; v. 12.

me? The Jews answered him,[1] For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, that[2] I said, Ye are gods?[a] If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and understand,[3] that the Father is in me, and I in the Father.[4] Therefore they sought[5] to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized;[b] and there he abode. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. And many believed on him there.

Matt. xix. 1, 2.
Mar. x. 1.
Lk. xiii. 22-33.

And he went through the cities and villages, teaching, and journeying toward Jerusalem, and came into the coasts of Judæa beyond Jordan; and great multitudes followed him; and he healed them there; and, as he was wont, he taught them again.

Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait door[c];[6] for many, I say unto you, will seek

1 answered him, saying, 2 *omit* that 3 know and believe
4 and I in him 5 sought again to take 6 the straight gate
a Ps. lxxxii. 6. b Jno. i. 28. c Comp. Matt. vii. 13.

to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord,[1] open unto us; and he shall answer and say unto you, I know you not whence ye are:[a] then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth,[b] when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and the west, and [2]the north, and the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.[c]

The same hour[3] there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath-day, that they watched him. And, behold, there was a certain man before him which had Lk. xiv. 1–24.

1 saying, Lord, Lord, open 2 from the north 3 The same day
a Comp. Matt. vii. 22, 23 b Matt. viii. 11, 12.
c Matt. xix. 30; xx. 16; Mar. x. 31.

the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day, or not?[1] And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have a son[2] or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day?[a] And they could not answer[3] again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of all[4] them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.[b]

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the

1 *omit* or not?
2 an ass or an ox
3 answer him again
4 *omit* all
a Comp. Lk. xiii. 15,
b Matt. xxiii. 12; Lk. xviii. 14.

maimed, the lame, the blind: and thou shalt be blessed;[a] for they cannot recompense thee; but[1] thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he whosoever[2] shall eat bread in the kingdom of God! Then said he unto him,[b] A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for the[3] things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So the[4] servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, what thou hast commanded is done,[5] and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.[c]

1 for thou shalt be recompensed 2 that shall eat 3 all things
4 that servant 5 Lord, it is done as thou hast commanded, and yet

a Comp. Acts xx. 35. b Comp. Matt. xxii. 2-14. c Matt. xxi. 43.

And there went great multitudes with him: and he
Matt. x. 37-39. turned, and said unto them, If any man
Lk. xiv. 25-35. come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever[1] doth not bear his cross and come after me, cannot be my disciple.[a] He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.[b] For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish? Lest haply, after he hath laid the foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, will not sit[2] down first and consult whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Salt therefore is good: but if even[3] the salt have lost his savor, wherewith shall it be seasoned?[c] It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears,[4] let him hear!

1 And whosoever
2 sitteth not down first and consulteth
3 *omit* therefore *and* even
4 hath ears to hear, let him

a Matt. xvi. 24; Mar. viii. 34; Lk. ix. 23.
b Matt. xvi. 25; Mar. viii. 35; Lk. ix. 24; xvii. 33; Jno. xii. 25.
c Matt. v. 13; Mar. ix. 50.

Then drew near unto him all the publicans and sinners for to hear him. And both[1] the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. Lk. xv. 1-32.

And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.[a] I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth friends and neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey

1 *omit* both

a Matt. xviii. 12, 13.

into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish here[1] with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.[2] I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight.[3] I am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill; and let us eat, and be merry: for this my son was dead, and is alive again: he was lost, and is found. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he

1 *omit* here

2 before thee, and am no more

3 in thy sight, and am no more

said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; but his father came[1] out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive;[2] lost, and is found.

Lk. xvi. 1-8.

And he said also unto the[3] disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he[4] wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their own[5] houses.

So he called every one of his lord's debtors and said unto the first, How much owest thou unto my lord?

1 therefore came his father out
2 and is alive again; and was lost
3 his disciples
4 *translated* had wasted
5 *omit* own

And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. He[1] said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when it faileth[2] they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matt. vi. 24.
Lk. xvi. 9–15.

And the Pharisees,[3] who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

1 And he said

2 when ye fail, they may

3 And the Pharisees also

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And[1] a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with that[2] which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me! and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted here,[3] and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham saith,[4] They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them

Lk. xvi. 19-31.

1 And there was a certain beggar named Lazarus, which was laid
2 with the crumbs which fell
3 *omit* here
4 Abraham saith unto him,

from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Lk. xvii. 5–10.

And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye have[1] faith as a grain of mustard-seed,[a] ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

But which of you, having a servant ploughing, or feeding cattle, will say unto him[2] when he is come from the field, Go directly and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the[3] servant, because he did the things that were commanded?[4] So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

1 If ye had faith

2 will say unto him by and by, when he is come from the field, Go and sit

3 that servant

4 were commanded him? I trow not.

a Matt. xvii. 20; xxi. 21; Mar. ix. 23; xi. 23.

CHAPTER XVIII.

THE RESURRECTION OF LAZARUS.

Now a certain man was sick, Lazarus, of Bethany, the town of Mary and her sister Martha.[a] (It was that Mary which anointed[b] the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, Behold! he whom thou lovest is sick. Jno. xi. 1-54.

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee[c]; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said he: and after that he saith unto them,

a Lk. x. 38, 39.

b Matt. xxvi. 7; Mar. xiv. 3; Jno. xii. 3.

c Jno. x. 31.

Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples unto him,[1] Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. Even now I know, that[2] whatsoever thou wilt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.[a] Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the

1 Then said his disciples, Lord, if he
2 but I know, that even now, whatsoever
a Dan. xii. 2, etc.

Christ, the Son of God, which should come into the world. And when she had said this,[1] she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, thinking,[2] She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone.[3]

1 she had so said 2 followed her, saying,

3 Then they took away the stone *from the place* where the dead was laid.

And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. He[1] that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews which came to Mary, and had seen the things which he[2] did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas,[a] being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for you,[3] that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel[4] for to put him to death.

1 And he that was
2 the things which Jesus did
3 expedient for us
4 took counsel together

a Comp. Lk. iii. 2.

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with the[5] disciples.

1 with his disciples

CHAPTER XIX.

FROM THE RESURRECTION OF LAZARUS TO THE FEAST AT BETHANY.

And when he was demanded of the Pharisees, when
Matt. xxiv. 26, 27. the kingdom of God should come, he
Lk. xvii. 20-25. answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or,[1] there! for, behold! the kingdom of God is within you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, See here,[2] see there: go not after nor follow them. Wherefore if they shall say unto you, Behold! he is in the desert; go not forth: behold! he is in the secret chambers; believe not. For as the lightning cometh out of the east, and shineth even unto the west; so shall[3] the coming of the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe,[a] so shall it be also in the days of the Son
Matt. xxiv. 37-41. of Man. For as in the days that were
Lk. xvii. 26-37. before the flood they were eating and drinking, marrying and giving in marriage, until the

1 or, lo there! 2 See here; or, see there 3 so shall also the coming
a Gen. vi. vii.

day that Noe entered into the ark, and knew not until the flood came, and destroyed them all, so shall also the coming of the Son of Man be. Likewise also as it was in the days of Lot;[a] they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all:[b] even thus shall it be in the day when the Son of Man is revealed. Remember Lot's wife.[c] Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together at the mill; the one shall be taken, and the other left. Then shall two be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither also[1] will the eagles be gathered together.

Matt. xxiv. 28.
Lk. xvii. 37.

And he spake a parable unto them to this end, that they[2] ought always to pray, and not to faint;[d] saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because

Lk. xviii. 1-14.

1 *omit* also
2 that men ought

a Gen. xix. b ib. 24-26. c ib. 26. d Cf. Lk. xi. 5-8.

this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus,[1] God, I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I acquire.[2] But[3] the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote[4] his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Matt. xix. 3–12.
Mar. x. 2–12.
Lk. xvi. 18.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife for every cause? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away.[a] And

1 prayed thus with himself
2 *translated* all that I possess
3 And the publican
4 smote upon his

a Deut. xxiv. 1.

Jesus saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And he answered and said,[1] have ye not read, that he which made them at the beginning made them male and female,[a] and said, For this cause shall a man leave his father and his[2] mother, and shall cleave to his wife: and they twain shall be one flesh:[b] wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

And in the house the[3] disciples asked him again concerning this.[4] And he saith unto them, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and if she[5] shall put away her husband and marry[6] another, she committeth adultery: and he who[7] marrieth her that is put away from her husband committeth adultery.

The[8] disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb, and there are some eunuchs which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive, let him receive it.

1 and said unto them
2 *omit* his
3 his disciples
4 asked him again of the same *matter*,
5 And if a woman shall
6 and be married to another
7 and whosoever marrieth
8 His disciples

a Gen. i. 27; ii. 18-25; v. 2.
b Gen. ii. 24. Comp. 1 Cor. vi. 16; xi. 8; Eph. v. 30, 31.

Then were there brought unto him little children, that he should put his hands on them, and pray: but when his disciples saw, they rebuked those that brought them. But when Jesus saw, he was much displeased, and said unto them, Suffer the little children to come unto me,[1] forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them up in his arms, and blessed them,[2] and put his hands upon them, and departed thence.

Matt. xix. 13–15.
Mar. x. 13–16.
Lk. xviii. 15–17.

And when he was gone forth into the way, behold, a certain ruler came running, and kneeled to him, and asked him, Good Master, what good thing shall I do, that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith,[3] Which? Jesus said,[a] Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.[b] The young man saith unto him, Master, all these have I kept from my youth up, what lack I yet? Then Jesus beholding him loved him, and said unto him, One thing thou lackest: if thou wilt be perfect, go thy way, sell whatsoever thou hast, and give to

Matt. xix. 16–30.
Mar. x. 17–31.
Lk. xviii. 18–30.

1 and forbid them not
2 in his arms, put *his* hands upon them, and blessed them
3 He saith unto him, Which?

a Ex. xx. 13 etc.; Deut. v. 17, etc.
b Lev. xix. 18.

the poor, and thou shalt have treasure in heaven: and come[1] follow me. But when the young man heard[2] he went away sorrowful: for he had great possessions.

And when Jesus saw him,[3] he looked round about, and saith unto his disciples, Verily I say unto you, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it[4] to enter into the kingdom of God! And again I say unto you, That[5] it is easier for a camel to to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when the[6] disciples heard, they were astonished out of measure, saying among themselves, Who then can be saved? But Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

Then answered Peter and said unto him, Behold! we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, [*and*] for the kingdom of God's sake, and

1 and come, take up the cross, and follow
2 heard that saying
3 when Jesus saw that he was very sorrowful, he said
4 how hard is it for them that trust in riches to enter
5 *omit* that
6 his disciples

the gospel's, shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.[a]

Matt. xx. 1-16.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and he said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. And[1] again he went out about the sixth and ninth hour, and did likewise. And about the eleventh[2] he went out, and found others standing,[3] and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.[4] So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give the[5] hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have

1 *omit* And 2 eleventh hour 3 standing idle.
4 into the vineyard; and whatsoever is right, *that* shall ye receive
5 give them *their* hire

[a] Matt. xx. 16.

wrought one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take thine, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last.[a1]

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve apart and[2] in the way began to tell them what things should happen unto him, and said unto them, Behold! we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be betrayed unto the chief priests and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Matt. xx. 17-19.
Mar. x. 32-34.
Lk. xviii. 31-34.

Then came to him the mother of Zebedee's children with her sons, worshipping, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that

Matt. xx. 20-28.
Mar. x. 35-45.

1 *add* for many be called, but few chosen.
2 the twelve disciples apart in the way, and said
a Matt. xix. 30; Mar. x. 31.

these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? or[1] be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall[2] drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or[3] on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

And when the ten heard it, they began to be moved with indignation against the two brethren James and John. But Jesus called them and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.[a] But it shall not be so among you: but whosoever will be great among you, shall be your minister; and whosoever will be chief among you, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Matt. xx. 29-34.
Mar. x. 46-52.
Lk. xviii. 35-43.

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, behold, two blind men sitting by the way side. [*And one of them*], the son of Timæus, Bartimæus,[4] a blind beggar,

1 and be baptized 2 shall indeed drink 3 and on
4 blind Bartimæus, the son of Timæus, sat by the highway side begging.
a Comp. Lk. xxii. 25, 26.

hearing the multitude pass by, asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Son of David, have mercy on me. And Jesus stood still, and commanded him to be brought unto him. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, sprang up,[1] and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight: go thy way; thy faith hath made thee whole. So Jesus had compassion and touched their eyes: and immediately they[2] received sight, and they followed him in the way, glorifying God: and all the people, when they saw, gave praise unto God.

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and[3] said unto him, Zacchæus, make haste, and come down;

Lk. xix. 1-10.

1 rose, and came 2 their eyes received sight
3 looked up, and saw him, and said

for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; Behold! Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore fourfold.[a] And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

Matt. xxv. 14-30.
Lk. xix. 11-28.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore,

A certain nobleman went into a far country[b] to rereceive for himself a kingdom, and to return. And he called his ten servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and said unto them, Occupy till I come; and[1] took his journey. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. Then he that had received the five talents went and traded with the same, and made them other five talents. [2]Likewise he that had received two, [3]gained other two. But he that had

1 and straightway took his journey. Then he
2 And likewise
3 he also gained

a Ex. xxii. 1; cf. 2 Sam. xii. 6.
b Cf. Mar. xiii. 34.

received one went and digged[1] the earth, and hid his lord's money. And it came to pass, after a long time, the lord of those servants cometh, and when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading Then the first, that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold! I have gained[2] five talents more. His lord said unto him, Well done, thou good and faithful servant: because thou hast been faithful in a very little, over a few things, I will make thee ruler over many things: have thou authority over ten cities: enter thou into the joy of thy lord. And the second came, that had received two talents, and said, Lord, thou deliveredst unto me two talents: behold! I have gained two other talents.[3] His lord said likewise unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: be thou also over five cities: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, behold! thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord an-

1 in the earth 2 gained beside them five
3 other talents beside them.

swered and said unto him, Out of thine own mouth will I judge thee, thou wicked and slothful servant! thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow? wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) [1]I say unto you, That unto every one which hath shall be given, and he shall have abundance; and from him that hath not, even that he hath shall be taken away.[a] And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem.

Matt. xxvi. 6–13.
Mar. xiv. 3–9.
Jno. xi. 55–xii. 11.

And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now[2] the chief priests and the Pharisees had given commandments,[3] that, if any man knew where he were, he should shew it, that they might take him.

Then Jesus, six days before the passover, came to

1 For I say 2 now both the chief 3 a commandment

a Matt. xiii. 12; Mar. iv. 25; Lk. viii. 18.

Bethany, where Lazarus was[1] whom Jesus raised from the dead. There they made him a supper in the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at the table with him. Then Mary[a] having an alabaster box of ointment of spikenard, very precious, brake the box, and poured it on his head, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But when the[2] disciples saw, they had indignation, saying, To what purpose this waste? But one of his disciples, Judas Iscariot,[3] which should betray him, saith, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and having the bag,[4] bare what was put therein. And they murmured against her. When Jesus understood it, he said unto them, Let her alone; why trouble ye the woman? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do[5] good: but me ye have not always. She hath done what she could; for in that she hath poured this ointment on my body, she is come aforehand to anoint my body to the burying. But[6] verily I say unto you, Wheresoever this gospel shall be preached through-

1 Lazarus was which had been dead, whom he raised
2 his disciples
3 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,
4 and had the bag, and bare
5 may do them good
6 *omit* But

a Comp. Lk. vii. 36-50.

out the whole world, this also that she hath done shall be spoken of for a memorial of her.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

SCHEDULE

OF THE

EVENTS OF EACH DAY OF THE HOLY WEEK.

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7 SATURDAY. The Sabbath. Our Lord, having arrived from Jericho before the Sabbath began, remains at Bethany, and is there anointed in the house of Simon.

1 SUNDAY. The triumphal entry into Jerusalem.

2 MONDAY. In the evening [Sunday] our Lord returns to Bethany, Mar. xi. 11. In the morning [Monday] the fig-tree is cursed; afterwards the Temple is cleansed.

3 TUESDAY. Having returned in the evening [Monday] to Bethany (Matt. xxi. 17; Mar. xi. 19), in the morning [Tuesday] the fig-tree is found withered; our Lord teaches in the Temple; and is visited by certain Greeks.

4 WEDNESDAY. In the evening [Tuesday] our Lord finally leaves the Temple, and on the Mount of Olives, on his way to Bethany, foretells the future; [Wednesday] the rulers conspire against him, and make agreement with Judas.

5 THURSDAY. "Preparation." Remaining at Bethany, our Lord sends his disciples to make ready the Passover.

6 FRIDAY. In the evening [Thursday] He comes with the disciples and sits down to eat the Passover; He reproves their ambition; washes their feet; points out the traitor; institutes the Lord's Supper; foretells the desertion of the Twelve and the denials of Peter; discourses at length with the disciples; offers his sacerdotal prayer; goes with the disciples to the Mount of Olives; endures the agony in the garden; [Friday] is made prisoner; taken before Annas and Caiaphas; examined, denied by Peter; further examined, condemned, mocked by the servants, and led to Pilate; Judas hangs himself; Jesus is examined by Pilate, who seeks to release him; sent to Herod, and back to Pilate, who again seeks to release him; after further efforts for his release, He is scourged, and delivered to be crucified; is mocked by the soldiers; Pilate makes a further, final, effort for his release; then he is led forth and crucified; towards evening, his body is taken from the cross, and laid in the tomb.

7 SATURDAY. A watch is set at the sepulchre.

1 SUNDAY. The Resurrection.

CHAPTER XX.

OUR LORD'S TRIUMPHAL ENTRY INTO JERUSALEM.

First Day of the Week. — Sunday.

Matt. xxi. 1-11.
Mar. xi. 1-11.
Lk. xix. 29-44.
Jno. xii. 12-19.

On the next day much people that were come to the feast, when they heard that Jesus was coming, took branches of palm trees, and went forth to meet him, and when they drew nigh unto Jerusalem, and were come nigh to Bethphage and Bethany, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go your way into the village over against you, and straightway ye shall find an ass tied, and a colt with her, whereon yet never man sat: loose him, and bring him. And if any man ask you, Why do ye loose him? thus shall ye say,[1] Because the Lord hath need of him; and straightway he will send them. And they that were sent went their way, and found the colt tied by the door without in a place where two ways met; and as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, that[2] the Lord hath need of him: and they let them go. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And[3] this was done, that it might be fulfilled which was spoken by the

1 say unto him 2 *omit* that 3 All this was

prophet, saying, Tell ye the daughter of Sion, Fear not, behold! thy King cometh unto thee, meek, and sitting upon an ass, and upon[1] a colt the foal of an ass.[a]

And as he went, a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples that went before, and they that followed, began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord;[b] blessed is the King of Israel: peace in heaven, and glory in the highest.

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold! the world is gone after him. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and

1 *omit second* upon

a Zech. ix. 9. Behold! thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Comp. Isa. lxii. 11.

b Ps. cxviii. 26.

said,[1] I tell you that, if these[2] hold their peace, the stones will[3] immediately cry out.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee,[a] and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And he went into the temple, and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

1 said unto them 2 should hold 3 stones would immediately
a Comp. Lk. xxi. 20, etc.; Matt. xxiv. 2, etc.; Mar. xiii. 2, etc.

CHAPTER XXI.

THE FIG-TREE CURSED.—THE TEMPLE CLEANSED.

Second Day of the Week. — Monday.

Matt. xxi. 12–19.
Mar. xi. 12–19.
Lk. xix. 45–48; xxi. 37, 38.

And on the morrow, when they were come from Bethany, as he returned into the city, he was hungry: and seeing a fig tree in the way from[1] afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And he[2] answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. And presently the fig tree withered away.

And they come to Jerusalem: and Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, and said[3] unto them, Is it not written, My house shall be called of all nations the house of prayer?[a] but ye have made it a den of thieves.[b]

And he taught daily in the temple. And the blind

1 *omit* from 2 Jesus answered 3 saying,

a Isa. lvi. 7. b Jer. vii. 11.

and the lame came to him; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?[a] And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were[1] astonished at his doctrine [*and*] were very attentive to hear him.

And he left them, and went out of the city into Bethany. And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

1 the people was
a Ps. viii. 2.

CHAPTER XXII.

Third and Fourth Days of the Week.—Tuesday and Wednesday.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And when the disciples saw, they marvelled, saying, How soon is the fig tree withered away! And Peter calling to remembrance saith unto him, Master, behold the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this to the fig tree, but also whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that what[1] he saith shall come to pass; he shall have it.[2] Therefore I say unto you, all things, whatsoever ye shall ask in prayer, believing, ye shall receive. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.[a 3]

Matt. xxi. 20-22.
Mar. xi. 20-25.

And they come again to Jerusalem. And it came to

1 that those things which he saith

2 shall have whatsoever he saith.

3 Mar. xi. 26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

a Comp. Matt. vi. 14, 15; xviii. 35, etc.

pass, on one of the[1] days, as he taught the people and preached the gospel, as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and said unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus[2] said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things: the baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; all the people will stone us: for they be persuaded that John was a prophet indeed.[a] And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

Matt. xxi 23-27.
Mar. xi. 27-33.
Lk. xx. 1-8.

But what think ye? A man had two sons; [3]he came to the first, and said, Son, go work to day in the[4] vineyard. He answered and said, I will not: [5]afterward he repented, and went. [3]He came to the other,[6] and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say,[7] The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of

Matt. xxi. 28-32.

1 those days 2 answered and said 3 *twice* and he came
4 my vineyard 5 but afterwards 6 to the second, and said
7 they say unto him
a Matt. iii. 5, 6; xiv. 5, etc.

righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen, repented not afterward, that ye might believe him.

Hear another parable: [a] There was a[1] householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits[2] of the vineyard. And they caught and beat him, and sent him away empty. And again he sent unto them another servant; and they beat him also, and they[3] wounded him in the head, and handled him shamefully. And[4] he sent another; and him they killed, and many others; beating some, and killing some. Then said the lord of the vineyard, What shall I do? Having yet therefore one well-beloved son[5] he sent him[6] last unto them, saying, It may be they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh,

Matt. xxi. 33-46.
Mar. xii. 1-12.
Lk. xx 9-19.

1 a certain householder
2 the fruit of
3 and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.
4 and again he sent
5 one Son, his well-beloved, he
6 him also last

a Comp. Ps. lxxx. 8-11; Isa. v. 1, 2, etc.

what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. And when they heard, they said, God forbid.

And he beheld them, and saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet: for they perceived that he had spoken this parable against them. And they left him, and went their way.

Matt. xxii.1-14.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold! I have prepared my dinner: my oxen and fatlings are killed, and all things ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another

to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But the king[1] was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the bridechamber[2] was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot,[3] and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few chosen.[a]

Matt. xxii. 15–22.
Mar. xii. 13–17.
Lk. xx. 20–26.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him,

1 But when the king heard *thereof*, he was wroth
2 the wedding was furnished
3 hand and foot, and take him away, and cast *him*

a Matt. xx. 16.

Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But Jesus perceived their craftiness, and said, Why tempt ye me, hypocrites? Shew me the tribute money; bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus[1] said unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, and left him, and went their way.

Matt. xxii. 23-33.
Mar. xii. 18-27.
Lk. xx. 27-39.

The same day came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, and leave his wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.[a] There were therefore seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh: and they left no children, and died. And last of all the woman died also. Therefore in the resurrection whose

1 answering said unto them

a Deut. xxv. 5, 6; comp. Gen. xxxviii. 8.

wife shall she be of the seven? for they all had her to wife. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. And as touching the dead, that they rise: have ye not read in the book of Moses, at the bush how[1] God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?[a] He is not the God of the dead, but[2] of the living; for all live unto him: ye[3] do greatly err.

And when the multitude heard, they were astonished at his doctrine. Then certain of the scribes answering said, Master, thou hast well said.

Matt. xxii. 34–40.
Mar. xii. 28–34.
Lk. xx. 40.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of the scribes, a lawyer, came, and having heard them reasoning together, and seeing[4] that he had answered them well, asked, tempting him,[5] Master, which is the first commandment of all in the law? And Jesus an-

1 *translated* in the book of Moses, how in the bush God spake
2 but the God of the living;
3 ye therefore do greatly
4 and perceiving that
5 tempting him, and saying,

a Ex. iii. 6; comp. 16.

swered,[1] The first is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.[a] This is the first and great commandment. [2] The second is like unto it, Thou shalt love thy neighbor as thyself.[b] There is none other commandment greater than these: on these two commandments hang all the law and the prophets. And the scribes said unto him, Well, Master, thou hast said the truth: for he[3] is one and there is none other but he:[c] and to love him with all the heart, and with all the understanding,[4] and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.[d] And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

Matt. xxii. 41–46.
Mar. xii. 35–37.
Lk. xx. 41–44.

While the Pharisees were gathered together, Jesus asked them, while he taught in the temple, saying, What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How say the scribes that Christ is the son of David? How then doth David himself in the book of Psalms, by the Holy Ghost, call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine

1 And Jesus answered him, The first of all the commandments *is*, Hear
2 And the second
3 for there is one God; and there is
4 understanding, and with all the soul, and with all the

a Deut. vi. 4, 5.

b Lev. xix. 18. Comp. Matt. v. 44; xix. 19; Lk. x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8, etc.

c Deut. iv. 35, 39; Isa. xlv. 21, etc.

d Hos. vi. 6.

enemies thy footstool?[a] David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. And no man was able to answer him a word, neither durst any from that day forth ask him any more questions.

Matt. xxiii. 1-3. Mar. xii. 38-40. Lk. xx. 45-47.

Then in the audience of all the people Jesus spake to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you, do and observe;[1] but do not ye after their works: for they say, and do not. Beware of the scribes, which love to go in long clothing,[b] and love salutations in the marketplaces,[c] and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

Mar. xii. 41-44. Lk. xxi. 1-4.

And he[2] sat over against the treasury, and he looked up and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called his disciples, and[3] said unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

1 bid you observe, *that* observe and do; 2 And Jesus sat 3 and saith unto

a Ps. cx. 1. b See Matt. xxiii. 5. c See Matt. xxiii. 6, 7; Lk. xi. 43.

Jno. xii. 20-36.

And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and Andrew and Philip come and[1] tell Jesus.

And Jesus answereth[2] them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life loseth[3] it; and he that hateth his life in this world shall keep it unto life eternal.[a] If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven,[b] I have both glorified and will glorify it again. The people therefore, that stood by, and heard, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth,[c] will draw all unto me. This he said, signifying what death he should die.

1 and again Andrew and Philip tell Jesus. 2 answered
3 shall lose it

a Cf. Matt. x. 39; xvi 25; Mar. viii. 35; Lk. ix. 24; xvii. 33.
b Cf. Matt. iii. 17; xvii. 5; Mar. i. 11; ix. 7; Lk. iii. 22; ix. 35.
c Comp. Num. xxi. 8, 9; Jno. iii. 14.

The people therefore[1] answered him, We have heard out of the law that Christ abideth for ever:[a] and how sayest thou, The Son of Man must be lifted up? who is this Son of Man? Then Jesus said unto them, Yet a little while is the light among[2] you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?[b] Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.[c] These things said Esaias, because[3] he saw his glory,[d] and spake of him. Jno. xii. 37-50.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the syn-

1 *omit* therefore 2 with you 3 when he saw

a Comp. Ps. lxxxix. 36, 37; cx. 4; Isa. ix. 7; Dan. ii. 44; vii. 14, 27; Mic. iv. 7, etc.

b Isa. liii. 1; Rom. x. 16.

c Isa. vi. 9, 10. See Matt. xiii. 13-15; Mar. iv. 12; Lk. viii. 10; Acts xxviii. 25-27.

d Isa. vi. 1-10.

agogue: for they loved the praise of men more than the praise of God.

Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and keep them[1] not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Matt. xxiv. 1-14.
Mar. xiii. 1-10.
Lk. xxi. 5-13.

And Jesus went out, and departed from the temple: and his disciples came to shew him the buildings of the temple, how it was adorned with goodly stones and gifts; and one of his disciples saith unto him, Master, see what manner of stones and what buildings! And Jesus answered and said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.[a]

And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew

[1] and believe not

[a] 1 Kings ix. 7; Jer. xxvi. 18; Mich. iii. 12, etc.

asked him privately, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world, when all these things shall be fulfilled? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and the time draweth near; and shall deceive many: go ye not[1] after them. And when ye shall hear of wars and rumors of wars, and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But take heed to yourselves: before all these, they shall lay their hands on you, and persecute you;[a] they shall deliver you up to councils; and shall kill you: and ye shall be hated of all nations for my name's sake; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And then shall many be offended and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many.[b] And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

1 go ye not therefore after

a See Matt. x. 17, 18; Lk. xii. 11. b Comp. 2 Thess. ii. 3, 10-12.

Settle it therefore in your hearts, when they shall lead you, and deliver you up, not to meditate before what ye shall answer:[a] for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And ye shall be hated of all for my name's sake: but he that endureth to the end shall be saved, There shall not an hair of your head perish. In your patience possess ye your souls. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against parents, and cause them to be put to death. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come. The disciple is not above his master, nor the servant above his lord.[b] It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!

Matt. x. 21-25.
Mar. xiii 11-13.
Lk. xxi. 14-19.

When ye therefore shall see the abomination of desolation,[c] spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:) and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then

Matt. xxiv. 15-25.
Mar. xiii. 14-23.
Lk. xxi. 20-24; xvii. 31.

a Matt. x. 19, 20; Lk. xii. 11, 12.
b Comp. Lk. vi. 40; Jno. xiii. 16; xv. 20.
c Dan. ix. 27; comp. viii. 13; xi. 31; xii. 11.

let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down neither enter therein, to take any thing out of his house; and let him that is in the field not turn back again for to take up his garment. For these be the days of vengeance, that all things which are written may be fulfilled. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ; or, lo, there; believe not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, even the very elect shall be deceived.[1] But take ye heed: behold! I have foretold you all things. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and

1 if *it were* possible, they shall deceive the very elect.

the stars shall fall from heaven;[1] and upon the earth distress of nations, with perplexity by reason of the noise of[2] the sea and the waves; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.[a] And then shall appear the sign of the Son of Man in heaven: and all the tribes of the earth shall[3] mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great[4] trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Matt. xxiv. 29-36.
Mar. xiii. 24-37.
Lk. xxi. 25-36.

And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, when her branch is yet tender, and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand: so likewise ye, when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand, at the doors. Verily I say unto you, this generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

1 the stars of heaven shall fall, and
2 with perplexity; the sea and the waves roaring;
3 and then shall all the tribes of the earth mourn
4 a great sound of a trumpet

a Isa. xiii. 10; Ezek. xxxii. 7; Joel ii. 10, 30-32; iii. 15; Amos viii. 9, etc.

But of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but the Father only.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares as a snare. For it[1] shall come on all them that dwell on the face of the whole earth. Take ye heed, watch therefore and pray always, that ye may be able[2] to escape all these things that shall come to pass, and to stand before the Son of Man: for ye know not what day[3] your Lord doth come. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants,[4] to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, whether[5] at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five foolish. They that were foolish took the[6] lamps, and took no oil with them: but the wise took oil in the[6] vessels with their lamps. While the bridegroom tarried, they all slumbered and

Matt. xxv. 1-13.

1 upon you unawares. For as a snare shall it come
2 ye may be accounted worthy to escape
3 what hour
4 and to every man
5 *omit* whether
6 *twice* their

slept. And at midnight there was a cry made, Behold! the bridegroom![1] go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: [2]go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour.[3]

Matt. xxv. 31–46.

When the Son of Man shall come in his glory, and all the[4] angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hun-

1 the bridegroom cometh
2 but go ye
3 the hour wherein the Son of Man cometh
4 the holy angels

gered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer,[1] saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

Matt. xxvi. 1-5. Mar. xiv. 1, 2. Lk. xxii. 1-

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the Passover, and of unleavened bread, and the Son of Man is betrayed to be crucified. Then assembled together the chief priests,[2] and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by

1 answer him, saying, 2 priests, and the scribes, and the elders

subtlety, and kill him. But they said, Not on the feast, lest there be an uproar among the people: for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them, and said, What will ye give me, and I will deliver him unto you? And, when they heard, they were glad, and covenanted to give him thirty pieces of silver. And he promised, and from that time sought opportunity how he might conveniently betray him unto them in the absence of the multitude.

CHAPTER XXIII.

THE PREPARATION FOR THE PASSOVER.

Fifth and Sixth Days of the Week. — Thursday and Friday.

THEN came the first day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold! when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith unto thee, My time is at hand; where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished and prepared: and[1] there make ready for us. And the[2] disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

Matt. xxvi. 17-19.
Mar. xiv. 12-16.
Lk. xxii. 7-13.

And in the evening, when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more

Matt. xxvi. 20.
Mar. xiv. 17.
Lk. xxii. 14-18.

1 *omit* and

2 his disciples

eat it,[1] until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Lk. xxii. 24-30.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.[a]

Jno. xiii. 1-25.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during[2] supper the devil having now put into the heart that Judas Iscariot, Simon's son, should[3] betray him; [4]knowing that the

1 eat thereof
2 And supper being ended
3 heart of Judas Iscariot, Simon's *son*, to betray
4 Jesus knowing
a See Matt. xix. 28.

Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: he[1] saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not to wash[2] but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he that[3] Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well; for I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

1 and Peter saith

2 needeth not save to wash *his* feet, but is

3 *omit* that

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.[a] Now I tell you before it come, that, when it is come to pass, ye may believe that I am. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

Matt. xxvi. 21-25.
Mar. xiv. 18-21.
Lk. xxii. 21-23.
Jno. xiii. 21-35.

When Jesus had thus said, he was troubled in spirit, and as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they were exceeding sorrowful, and began to say unto him one by one, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, one of the twelve, the same shall betray me. For[1] the Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born.

[2]The disciples looked one on another, doubting of whom he spake. And they began to enquire among themselves, which of them it was that should do this thing. [3]There was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and saith to him, Say who it is of whom he speaks.[4] He then lying thus[5] on Jesus' breast saith

1 *omit* For 2 Then the disciples 3 Now there was
4 beckoned to him, that he should ask who it should be of whom he spake. 5 *omit* thus

a Ps. xli. 9.

unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give the[1] sop, when I have dipped it.

And when he had dipped the sop, he took it and[2] gave it to Judas the son of Simon Iscariot.[3] Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus had said unto him, Buy that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore, when he was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another.

And as they were eating, Jesus took bread, and blessed, and brake it, and giving it to the disciples, said,[4] Take,

1 a sop
2 *omit* took it and
3 Iscariot, *the son* of Simon
4 gave *it* to the disciples, and said

eat; this is my body which is given for you: this do in remembrance of me.

Matt. xxvi. 26-29.
Mar. xiv. 22-25.
Lk. xxii. 19, 20.
1 Cor. xi. 23-25.

After the same manner also he took the cup, when he had supped, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This cup is the new testament[a] in my blood, which is shed for you [*and*] for many for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.[b] But after I am risen again, I will go before you into Galilee.

Matt. xxvi. 31-35.
Mar. xiv. 27-31.
Lk. xxii. 31-38.
Jno. xiii. 36-38.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered[1] Whither I go, thou canst not follow me now; but thou shalt follow[2] afterwards. Peter said unto him, Lord, why cannot I follow thee now? Although all[3] shall be offended because of thee, yet will I never be offended.

[4]Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed

1 answered him
2 follow me afterwards
3 Though all *men*
4 And the Lord said, Simon

a Cf. Ex. xxiv. 8; Lev. xvii. 11; Heb. ix. 12, 14, 20; xiii. 20, etc. See also Jer. xxxi. 31.
b Zech. xiii. 7.

for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. I will lay down my life for thy sake. Jesus answereth[1] him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, Peter, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

And he said unto them, When I sent you without purse, and scrip, and shoes,[a] lacked ye anything? And they said, Nothing. And he said[2] unto them, But now, he that hath a purse, let him take it, and likewise his script: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must[3] be accomplished in me, And he was reckoned among the transgressors:[b] for that which concerneth me hath[4] an end. And they said, Lord, behold, here are two swords. And he said unto them, it is enough.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if not, I would have told you. For[5] I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where

Jno. xiv. 1-xvi. 33.

1 answered 2 Then said he unto them 3 must yet be
4 the things concerning me have 5 *omit* For
a Matt. x. 5-15; Lk. ix. 1-5; comp. x. 1-11. b Isa. liii. 12.

I am, ye may be also. And whither I go, ye know the way.[1]

Thomas saith unto him, Lord, we know not whither thou goest; and how know we[2] the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye shall[3] know my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; [4]how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father dwelling[5] in me, doeth his works. Believe me that I am in the Father, and the Father in me: or else believe[6] for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the[7] Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me[8] any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Com-

1 I go ye know, and the way ye know. 2 how can we know
3 ye should have known 4 and how sayest
5 the Father that dwelleth in me, he doeth the works.
6 believe me 7 my Father 8 *omit* me

forter, that he may be[1] with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: [2]ye know him; for he dwelleth with you, and shall be in you. I will not leave you orphans:[3] I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

These things have I spoken unto you, being present with you. But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto yóu. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye

1 abide with you 2 but ye know 3 *translated* comfortless

would rejoice, because[1] I go unto the Father: for the[2] Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe.

Hereafter I will not talk much with you: for the prince of the[3] world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather it and cast it[4] into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments,

1 because I said, I go 2 my Father 3 this world
4 gather them and cast *them*

ye shall abide in my love; even as I also[1] have kept my Father's commandments, and abide in his love.

These things have I spoken unto you, that my joy might be[2] in you, and your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which[3] I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

If the world hate you, ye know that it hated me before.[4] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but

1 *omit* also 2 might remain 3 do whatsoever I
4 before *it hated* you

now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.[a] [1]When the Comforter is come, whom I will send unto you from the Father, the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do,[2] because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince[3] the world of sin, and of righteousness, and of

1 But when 2 do unto you, because 3 *translated* reprove

a Ps. xxxv. 19; lxix. 5; see also xxxviii. 20; cix. 3.

judgment: of sin, because they believe not on me; of righteousness, because I go to the[1] Father, and ye see me no more; of judgment, because the prince of this world is judged.

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he taketh[2] of mine, and shall shew it unto you. A little while, and ye shall no longer[3] see me: and again, a little while, and ye shall see me.[4]

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. [5]Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice:[6] ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because

1 to my Father 2 shall take 3 shall not see
4 *add* because I go to the Father 5 Now Jesus knew 6 and ye shall

her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you; and in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father, he will give you in my name.[1] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

These things have I spoken unto you in proverbs; [2]the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples said,[3] Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold! the hour cometh, yea, is[4] come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that

1 ask the Father in my name, he will give *it* you. 2 but the time
3 said unto him 4 is now come

in me ye might have peace. In the world ye[1] have tribulation: but be of good cheer; I have overcome the world.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that the[2] Son may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth, having[3] finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jno. xvii. 1-26.

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but they[4] are in the world, and I come to thee. Holy Father, keep

1 ye shall have
2 that thy Son also may
3 on the earth: I have finished
4 but these are

them through thine own name wherein[1] thou hast given them to me, that they may be one, as we. While I was with them[2] I kept them in thy name wherein thou gavest them to me, and guarded them,[3] and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee: and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through the[4] truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which[5] believe on me through their word; that they all may be one; as thou, Father in me, and I in thee, that they also may be[6] in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me; that they may be made perfect in one; [7]that the world may

1 keep through thine own name those whom thou hast given me
2 with them in the world, I kept
3 in thy name: those that thou gavest me I have kept, and none
4 thy truth
5 which shall believe
6 may be one in us
7 in one: and that

know that thou hast sent me, and hast loved them as thou hast loved me.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

When Jesus had spoken these words, and when they had sung an hymn, he went forth, as he was wont, with his disciples over the brook Cedron, to the mount of Olives, where was a garden, into the which he entered, and his disciples.

Matt. xxvi. 30.
Mar. xiv. 26.
Lk. xxii. 39.
Jno. xviii. 1.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Pray that ye enter not into temptation. Sit ye here, while I go and pray yonder. And he took with him Peter and James and John the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went forward a little farther, about a stone's cast, and kneeled down, and fell on his face, on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; if thou be

Matt. xxvi. 36-46.
Mar. xiv. 32-42.
Lk. xxii. 40-46.

willing, remove this cup from me: nevertheless, not what I will, but what thou wilt. [1]And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to the[2] disciples, he found them sleeping for sorrow, and saith unto Peter, Simon, sleepest thou? What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this[3] may not pass away except I drink it, thy will be done. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he left them, and went away again, and prayed the third time, saying again[4] the same words. Then cometh he the third time to the[5] disciples, and saith unto them, Sleep on now, and take rest: it is enough, behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. And immediately, while he yet spake, cometh Judas Iscariot,[6] one of the twelve, with a great multitude with swords and

Matt. xxvi. 47-56.
Mar. xiv. 43-52.
Lk. xxii. 47-53.
Jno. xviii. 2-12.

1 Verses 43 and 44 of St. Luke xxii. are omitted in many of the early MSS.

2 his disciples

3 if this cup may not pass away from me except

4 *omit* again

5 his disciples

6 *omit* Iscariot

staves, and with lanterns and torches, having received a band of men and officers from the chief priests and from the[1] Pharisees, and the scribes and elders of the people.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to Jesus, and saith, Hail, master. And Jesus said unto him, Friend, wherefore art thou come? And [*he*] kissed him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

When they which were about him saw what would follow, they said[2] Lord, shall we smite with the sword? Then came they, and laid hands on Jesus, and took him. Then Simon Peter having a sword stretched out his hand, and drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was

1 *omit* from the 2 said unto him

Malchus. And Jesus answered and said, Suffer ye thus far. And he touched the[1] ear, and healed him. Then said Jesus unto Peter, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot[2] pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?[a]

Then the band and the captain and officers of the Jews took Jesus, and bound him. In that same hour said Jesus unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves to take me? I was daily with you teaching in the temple, and ye laid no hold on me: but this is your hour, and the power of darkness. But all this was done, that the scriptures of the prophets might be fulfilled.[a]

Then all the disciples forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and they[3] laid hold on him: and he left the linen cloth and fled[4] naked.

Matt. xxvi. 57, 58.
Mar. xiv. 53, 54.
Lk. xxii. 54, 55.
Jno. xviii. 13–16, 18.

And [*they*] led him[5] to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.[b]

1 his ear 2 cannot now pray 3 and the young men laid hold
4 fled from them 5 led him away to Annas
a See Isa lii. 13-liii. 12, etc. b Jno. xi. 49, 50.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the chief priests and the scribes and the elders were assembled.

And Simon Peter followed Jesus afar off, and another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known of[1] the high priest, and spake unto her that kept the door, and brought in Peter. And the servants and officers stood there, who had made a fire of coals in the midst of the hall; for it was cold: and they warmed themselves: and Peter stood with them, and sat with the servants to see the end, and warmed himself at the fire.

Matt. xxvi. 69-75.
Mar. xiv. 66-72.
Lk. xxii 56-62.
Jno. xviii. 17, 19-27.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest, the damsel that kept the door: and when she saw Peter warming himself, she earnestly looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I have spoken[2] openly to the world; I ever taught in the synagogue, and in the temple, whither all[3] the Jews resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: be-

1 known unto 2 I spake 3 whither the Jews always resort

hold! they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. They said therefore unto him, Art not thou also one of his disciples? And again he denied with an oath, Man, I am not. And about the space of one hour after one of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? And they that stood by said again to Peter, Surely thou art of them; for thou art a Galilæan, thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not this man of whom ye speak. And immediately, while he yet spake, the second time the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow to-day[1] twice, thou shalt deny me thrice. And when he thought thereon, he went out, and wept bitterly.

Matt. xxvi. 59-68.
Mar. xiv. 55-65.
Lk. xxii. 67-71, 63-65.

And the chief priests[2] and all the council sought for false witness against Jesus to put him to death; and found none. For many

1 *omit* to-day

2 priests and elders, and

bare false witness against him, but their witness agreed not together. At the last came two[1] and bare false witness against him, saying, We heard him say, I will destroy this temple of God, that is made with hands, and within three days I will build another made without hands.[a] But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what witness these against thee? But Jesus held his peace and answered nothing. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, If I tell you, ye will not believe: And if I[2] ask you, ye will not answer.[3] Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am; nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of heaven.[b] Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold! we ourselves have heard of his own mouth: ye have heard the[4] blasphemy: what think ye? And they all condemned him to be guilty of death.[c]

And the men that held him[5] mocked him, and some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy unto us, thou

1 two false witnesses 2 if I also ask 3 answer me, nor let *me* go
4 his blasphemy 5 held Jesus

a Jno. ii. 19; see Matt. xxvii. 40; Mar. xv. 29.
b See Dan. vii. 13; Acts vii. 56. c Lev. xxiv. 16.

Christ, Who is he that smote thee? And many other things blasphemously spake they against him. And the servants did strike him with the palms of their hands.

Matt. xxvii. 1, 2.
Mar. xv. 1.
Lk. xxii. 66, xxiii. 1.
Jno. xviii. 28.

And straightway in the morning as soon as it was day, all the chief priests held a consultation with the elders and scribes and the whole council, against Jesus to put him to death. And when they had bound him, they led him away from Caiaphas unto the hall of judgment: and delivered him to[1] Pilate the governor: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Matt. xxvii. 3-10.
Comp. Acts i. 18, 19.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed[2] innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of

1 delivered him to Pontius Pilate 2 the innocent

the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.[a]

Matt. xxvii. 11-14.
Mar. xv. 2-5.
Lk. xxiii. 2-5.
Jno. xviii. 29-38.

Pilate then went out unto them, and saith,[1] What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge[2] according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[b]

And they began to accuse him, saying, We found this fellow perverting our[3] nation, and forbidding to give tribute to Cæsar,[c] and[4] saying, that he himself is Christ a king. Then Pilate entered into the judgment hall again, and called Jesus. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? Jesus answered,[5] Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not

1 and said 2 judge him 3 the nation
4 *omit* and 5 answered him

a Zech. xi. 12, 13. And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver. And the LORD said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD. See also Jer xviii. 1, 2.

b Matt. xx. 19; Jno. xii. 32, 33.

c See Matt. xvii. 24-27; xxii. 17-21; Mar. xii. 14-17.

of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?

And when he had said this, he went out again unto the Jews.

And when he was accused of the chief priests and elders of many things, he answered nothing. Then said Pilate unto him, Answerest thou nothing? Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Then said Pilate to the chief priests and the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, even[1] beginning from Galilee to this place.

Lk. xxiii. 6-16.

When Pilate heard,[2] he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because

1 *omit* even

2 heard of Galilee, he asked

he had heard[1] of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Herod and Pilate[2] were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold! I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him to us;[3] and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

Matt. xxvii. 15-26.
Mar. xv. 6-15.
Lk. xxiii. 17-25.
Jno. xviii. 39, 40, xix. 1.

Now at the feast the governor was wont to release unto the people a prisoner, whom they would.[4] And they had then a notable prisoner, called Barabbas, bound with them that had made insurrection[5] in the city, who had committed murder in the insurrection. And the multitude coming up[6] began to desire him to do as he was wont to do[7] unto them.

1 heard many things of him
2 Pilate and Herod
3 for I sent you to him; and, lo,
4 Lk. xxiii. 17. For of necessity he must release one unto them at the feast.
5 made insurrection with him
6 the multitude crying aloud began
7 as he had ever done unto them

Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus the King of the Jews, which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? And they cried out all at once, saying, Away with this man, and release unto us Barabbas. Now Barabbas was a robber.

But Pilate,[1] willing to release Jesus, spake again to them, What shall I do then with Jesus which is called Christ, whom ye call the King of the Jews? And they cried out again, Crucify him, crucify him. Then Pilate said unto them, the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they cried out the more exceedingly, Crucify him. And they were instant with loud voices, requiring that he might be crucified. And their voices[2] prevailed.

When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude,[a] saying, I am innocent

1 Pilate therefore, willing

2 And the voices of them and of the chief priests prevailed

[a] Comp. Deut. xxi. 6, 7.

of this blood:[1] see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

And Pilate, willing to content the people, gave sentence that it should be as they required. And he released[2] him that for sedition and murder was cast into prison, whom they had desired; but when he had scourged Jesus, he delivered him to their will to be crucified.

Then the soldiers of the governor took Jesus into the the common hall, called Prætorium; and they call together the whole band. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they smote him on the head with a reed, and they smote him with their hands, and did spit upon him, and bowing their knees worshipped him.

Matt. xxvii. 27-30.
Mar. xv. 16-19.
Jno. xix. 2, 3.

Pilate[3] went forth again, and saith unto them, Behold! I bring him forth to you, that ye may know that I find no fault.[4] Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out,[5] Crucify him, crucify him! Pilate

Jno. xix. 4-16.

1 innocent of the blood of this just person
2 released unto them him
3 Pilate therefore went
4 fault in him
5 cried out, saying,

saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered,[1] We have a law, and by the[2] law he ought to die, because he made himself the Son of God.[a]

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate saith[3] unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?[4] Jesus answered, Thou hast[5] no power against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard these sayings,[6] he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover,[7] about the sixth hour: and he saith unto the Jews, Behold your King! They therefore[8] cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief

1 answered him 2 by our law 3 Then saith Pilate
4 I have power to crucify thee, and have power to release thee?
5 Thou couldest have no 6 that saying
7 and about the 8 But they cried

a See Jno. v. 18; x. 33, etc.

priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out bearing his cross, to crucify him. And as they came out, they found a man of Cyrene, Simon by name, who passed by, coming out of the country, the father of Alexander and Rufus, him they compelled to bear his cross after Jesus.

Matt. xxvii. 31-34.
Mar. xv. 20-23.
Lk. xxiii. 26-33.
Jno. xix. 16, 17.

And there followed him a great company of people, and of women, which[1] bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold! the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us! and to the hills, Cover us![a] For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death.

And when they were come to the place which is called in the Hebrew Golgotha, which is, being interpreted, The place of a skull, they gave him to drink wine mingled with myrrh:[b] but when he had tasted thereof, he would not drink.

1 which also bewailed

a Hosea x. 8. And they shall say to the mountains, Cover us! and to the hills, Fall on us! Comp. Isa. ii. 19; Rev. vi. 16.

b Comp. Matt. xxvii. 48; Ps. lxix. 21.

And it was the third hour, and they crucified him there. And with him they crucify two thieves; the one on his right hand, and the other on his left,[1] and Jesus in the midst.[a]

Matt. xxvii. 35-38.
Mar. xv. 24-28.
Lk. xxiii. 33, 34, 38.
Jno. xix. 18-24.

Then said Jesus, Father, forgive them; for they know not what they do.

And Pilate wrote a title, and set up over his head his accusation, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Latin and Greek.[2] Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled,[3] They parted my raiment among them and for my vesture they did cast lots.[b] These things therefore the soldiers did. And sitting down they watched him there.

And the people stood beholding. And they that passed by reviled him,[c] wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three

Matt. xxvii. 39-44.
Mar. xv. 29-32.
Lk. xxiii. 35-37, 39-43.

1 Mar. xv. 28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

2 Greek *and* Latin

3 fulfilled, which saith, They

a See Isa. liii. 12. b Ps. xxii. 18. c See Ps. xxii. 6, 7; cix. 25.

days,[a] save thyself,[1] if thou be the Son of God, and come down from the cross! Likewise also the chief priests mocking said among themselves, with the scribes and elders, He saved others; himself he cannot save. He is[2] the King of Israel, let him now come down from the cross, that we may see, and we will believe on[3] him. He trusted in God; let him now, if he will,[b][4] deliver him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. And the soldiers also mocked him, coming to him,[5] offering him vinegar.

And one of the malefactors which were hanged railed on him, Art thou not the[6] Christ? Save thyself and us. But the other answering and rebuking him, said,[7] Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said,[8] Jesus, remember me when thou comest into thy kingdom. And he[9] said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and

1 save thyself. If thou be the Son of God, come down
2 If he be the King
3 *omit* on
4 let him deliver him now, if he will have him; for
5 to him and offering
6 railed on him, saying, If thou be Christ, save
7 answering rebuked him, saying, Dost not
8 said unto Jesus, Lord, remember
9 And Jesus said

a Matt. xxvi. 61; Mar. xiv. 58; Jno. ii. 19. b Ps. xxii. 8.

Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Jno. xix. 25-27.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?[a] And some of them that stood by, when they heard, said, Behold! he calleth Elias.

Matt. xxvii.45-50.
Mar. xv. 33-37.
Lk. xxiii 44-46.
Jno. xix. 28-30.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. [1]There was set a vessel full of vinegar: and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.[b] The rest said, Let be, let us see whether Elias will come to save him.

When Jesus therefore had received the vinegar, he cried again with a loud voice, It is finished. Father, into thy hands I commend my spirit: and having said thus, he bowed his head, and gave up the ghost.

And, behold! the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many

Matt. xxvii.51-56.
Mar. xv. 38-41.
Lk 45, 47-49.

[1] Now there was

[a] Ps. xxii. 1.

[b] Ps. lxix. 21.

bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, which stood over against him, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, that he so[1] gave up the ghost, he glorified God, saying, Certainly this was a righteous man; and they feared greatly, saying, Truly this was the Son of God. And all the people that came together to that sight, having beheld[2] the things which were done, smote their breasts, and returned. And all his acquaintance, and many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:[a] among which was Mary Magdalene, and Mary the mother of James and Joses, and Salome, the mother of Zebedee's children, and many other women which came up with him unto Jerusalem.

Jnb. xix. 31–37.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross[b] on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.[c] And he that saw bare record,

1 he so cried out, and gave up
2 beholding
a See Lk. viii. 1–3.
b Deut. xxi. 22, 23.
c 1 Jno. v. 6.

and his record is true: and he knoweth that he saith true, that ye also[1] might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.[a] And again another scripture saith, They shall look on him whom they pierced.[b]

Matt. xxvii. 57-61.
Mar. xv. 42-47.
Lk. xxiii. 50-56.
Jno. xix. 33-42.

And now when the even was come, because it was the preparation, that is, the day before the Sabbath, there came a rich man[c] of Arimathæa, named Joseph, an honorable counsellor, being a disciple of Jesus, but secretly for fear of the Jews, a good man, and a just, which also waited for the kingdom of God: he came, and went in boldly unto Pilate, and besought that he might take away the body of Jesus. (The same had not consented to the counsel and deed of them.) And Pilate marvelled if he were already dead: and calling the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph.

And there came also Nicodemus, which at the first came to him[2] by night,[d] and brought a mixture of myrrh and aloes, about an hundred pound. Then took they the body of Jesus, and wound it in fine clean linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden his own new tomb,

1 *omit* also
2 came to Jesus by night
a See Ex. xii. 46; Num. ix. 12; Ps. xxxiv. 20.
b Zech. xii. 10; comp. Ps. xxii. 17; Rev. i. 7.
c Isa. liii. 9.
d Jno. iii. 1, 2; vii. 50.

which he had hewn out in the rock, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation; for the sepulchre was nigh at hand. And he rolled a great stone to the door of the sepulchre, and departed.

And the women[1] which came with him from Galilee, Mary Magdalene, and the other Mary, the mother of Joses followed after, and sitting over against the sepulchre, beheld how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.[a]

The Sabbath, the Seventh Day of the Week.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.[b] Command therefore that the sepulchre be made sure until the third day, lest the[2] disciples come[3] and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matt. xxvii.62-66.

1 the women also which
2 his disciples
3 come by night and steal

a Ex. xx. 8-10, etc.

b Matt. xvi. 21; xvii. 23; xx. 19; xxvi. 61; Mar. viii. 31; ix. 31; x. 34; Lk. ix. 22; xviii. 33; xxiv. 7; Jno. ii. 19, etc.

CHAPTER XXIV.

THE DAY OF THE RESURRECTION.

Matt. xxviii. 1-4.
Mar. xvi. 1-4.
Lk. xxiv. 1, 2.
Jno. xx. 1.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And, behold! there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone,[1] and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead. And very early in the morning the first day of the week, when it was yet dark, Mary Magdalene and the other Mary came unto the sepulchre at the rising of the sun, bringing the spices which they had prepared.[2] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?[a] And when they looked, they saw that the stone was rolled away: for it was very great.

Jno. xx. 2.

Then [Mary Magdalene] runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

1 the stone from the door, and 2 prepared, and certain *others* with them

a See Mar. xv. 46.

And [the women] entered in, and found not the body of the Lord Jesus. And it came to pass, as they were[1] perplexed thereabout, behold! two men stood by them in shining raiment:[2] and as they were afraid, and bowed down their faces to the earth, the angel answered and said unto them, Be not affrighted: for I know that ye seek Jesus of Nazareth, which was crucified: why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.[a] (And they remembered his words). Come, see the place where they laid him. But go your way quickly, tell his disciples and Peter that he is risen from the dead; and, behold! he goeth before you unto Galilee; there shall ye see him, as he said unto you: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Matt. xxviii. 5–8.
Mar. xvi. 5–8.
Lk. xxiv. 3–8.

And [others] went out,[3] and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down, saw the linen clothes lying; yet went he

Lk. xxiv. 12.
Jno. xx. 3–10.

1 much perplexed 2 shining garments 3 went out quickly

a Matt. xii. 40; xvi. 21; xvii. 23; xx. 19; Mar. viii. 31; ix. 31; x. 34; Lk. ix. 22; xviii. 33; xxiv. 6, 7, etc.

not in. Then cometh Simon Peter following him, and went into the sepulchre, and stooping down, seeth the linen clothes lie by themselves, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself, and departed, wondering in himself at that which was come to pass. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Lk. xxiv. 9-11.

And [the women] returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which told these things unto the apostles. And these[1] words seemed to them as idle tales, and they believed them not.

Lk. xxiv. 13.

And, behold! two of them went that same day to a village called Emmaus, which was from Jerusalem threescore furlongs.

Mar. xvi. 9-11.
Jno. xx. 11-17.

But Mary Magdalene, out of whom he had cast seven devils, stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. [2]They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my

1 their words 2 *pref.* And

Lord, and I know not where they have laid him. [1]When she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary! She turned herself, and said unto him in Hebrew,[2] Rabboni! which is to say, Master! Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto the[3] Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples [*and*] them that had been with him, as they mourned and wept, that I have[4] seen the Lord, and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

And[5] behold! Jesus met [the other women], saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Matt. xxviii. 9–15.

Now when they were going, behold! some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they

1 *pref* And 2 *omit* in Hebrew 3 my Father
4 that she had seen 5 And, as they went to tell his disciples, behold!

were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

And they [that went to Emmaus] talked together of all these things which had happened.

Mar. xvi 12, 13.
Lk. xxiv. 14–35.

And it came to pass, that, while they communed together and reasoned, Jesus himself in another form drew near, and went with them. But their eyes were holden that they should not know him.[a] And he said unto them, What manner of communications are these that ye have one to another, as ye walk? and they stood sad.[1] And[2] one of them, whose name was Cleopas,[b] answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, it[3] is the third day since these things were done. Yea, and certain women

[1] as ye walk, and are sad?
[2] And the one of them
[3] to-day is the third

[a] Comp. Jno. xx 14; xxi. 4.
[b] Comp. Jno. xix. 25.

also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses[a] and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is now[1] far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way,[2] while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the

[1] *omit* now

[2] and while he

[a] Comp. e.g. Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Num. xxi. 9; Deut. xviii. 15, etc.

way, and how he was known of them in breaking of bread: neither believed they them.

Mar. xvi. 14.
Lk. xxiv. 36-43.
Jno. xx. 19-25.

Then the same day at evening, being the first day of the week, as they thus spake, when the doors were shut where the eleven disciples were[1] for fear of the Jews, came Jesus and stood in the midst, as they sat at meat, and said unto them, Peace be unto you. And he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your heart?[2] Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet and the side.[3] And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish,[4] and he took it, and did eat before them.[a]

Then said he[5] to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

1 were assembled for fear 2 your hearts 3 and his side
4 fish, and of an honeycomb 5 said Jesus
a Comp. Gen. xviii. 8.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the place[1] of the nails, and thrust my hand into his side, I will not believe.

[1] the print of the

CHAPTER XXV.

THE FORTY DAYS TO THE ASCENSION.

Jno. xx. 26–29.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. [1]Thomas answered and said unto him, My Lord and my God. Jesus saith unto him,[2] because thou hast seen me, thou hast believed: blessed are they that have not seen, and have believed.

Matt. xxviii. 16.
Jno. xxi. 1–24.

Then after these things the eleven disciples went away into Galilee [*and*] Jesus shewed himself again to them at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship;[3] and that night they caught nothing.

1 And Thomas
2 unto him, Thomas, because
3 into a ship immediately

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. He saith[1] unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus[2] cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to the[3] disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon, son of John,[4] lovest thou me more than these?

1 And he said unto
2 Jesus then cometh
3 his disciples
4 Jonas

He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of John,[1] lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of John,[1] lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he saith[2] unto him, Lord, thou knowest all things; thou knowest that I love thee. He[3] saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

[4]Peter, turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter therefore[5] seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come.[6]

1 *twice* Jonas 2 he said 3 Jesus saith
4 Then Peter 5 *omit* therefore 6 till I come, what *is that* to thee?

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

[Then went the eleven] into a mountain where Jesus had appointed them. And when they saw him, they worshipped:[1] but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye into all the world, and teach all nations, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover; and, lo, I am with you alway unto the end of the world.[2]

Matt. xxviii. 16-20.
Mar. xvi. 15-18.

He shewed himself alive to the apostles by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And he said unto them, These are my[3] words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Mar. xvi. 19, 20.
Lk. xxiv. 44-53.
Acts i. 3-12.

1 worshipped him 2 *add* Amen. 3 the words

Then opened he their understanding that they might understand the scriptures, and said unto them, Thus it is written that Christ should[1] suffer, and rise from the dead the third day: and that repentance for the[2] remission of sins should be preached in his name among all nations, beginning at Jerusalem. [3]Ye are witnesses of these things.

And, being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? He[4] said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power: but ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be my[5] witnesses both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them while they beheld, and a cloud received him out of their sight. And he was

1 written, and thus it behoved Christ to suffer and to rise
2 and remission 3 And ye are 4 And he said
5 be witnesses unto me

received up into heaven, and sat on the right hand of God. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white garments;[1] which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem with great joy, from the mount called Olivet, which is from Jerusalem a Sabbath day's journey: and were continually in the temple, praising[2] God.[3] And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.[3]

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.[3]

Jno xx. 30, 31; xxi. 25.

1 white apparel 2 praising and blessing God 3 *add* Amen.

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